

SEX AND SOCIAL HEALTH

A MANUAL FOR THE STUDY
OF SOCIAL HYGIENE

THOMAS W. GALLOWAY

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SEX AND SOCIAL HEALTH

A MANUAL FOR THE STUDY OF SOCIAL HYGIENE

BY

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"THE SEX FACTOR IN HUMAN LIFE," "BIOLOGY OF SEX,"
"THE FATHER AND HIS BOY," "THE USE OF MOTIVES
IN TEACHING MORALS AND RELIGION"

Published by

THE AMERICAN SOCIAL HYGIENE ASSOCIATION

370 Seventh Avenue

New York, N. Y.

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THE AMERICAN SOCIAL HYGIENE ASSOCIATION, INC.

PUBLICATION No. 427

Printed under the direction
of FREDERICK H. HITCHCOCK
by BRAUNWORTH & Co., INC.

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FOREWORD

This manual has grown out of an effort to stimulate and aid adults—community leaders—to prepare themselves to train and educate their young people to understand the meaning of sex and of successful marriage and parenthood.

The author has tried to bring into one volume some of the elementary contributions of half-a-dozen sciences to the subjects of reproduction, sex, marriage, family life, and the training of children; and to point out the practical bearing of these facts upon personal happiness, character training, and social welfare.

The experimental nature of this edition should be borne in mind. The manual has already gone through a series of mimeographed issues and is subject to still further revisions as the views and suggestions of users are received. The author has been requested to include a brief preface outlining the development of this project for broadening the campaign of serious but non-technical community education in social hygiene, and explaining the plan of organizing this varied material for ready reference, study, and discussion.

Frank comments and criticisms on the book and its usefulness will be greatly appreciated.

THE AMERICAN SOCIAL HYGIENE ASSOCIATION

PREFACE

A number of things about sex-character education may be considered settled; among them, these: That sex and reproduction and the impulses connected with them introduce factors into conduct and character, which are too complex and too full of importance to be ignored or be left to instinct; that adults must therefore undertake to guide and train youth in regard to these factors; that (such training means much more than information about the anatomical and physiological facts or than forcible repression of the normal sex impulses; that it includes the more difficult task of developing positive character in relation to and by way of the sex qualities; that character training in respect of sex, as all other character training, should begin in the earliest years and should be continuous and closely related to all life-relations and progress; that sporadic and emergency attacks upon this intimate educational problem are always inadequate and are often injuriously stimulating; that no single agency acting alone—whether home or church or school—is comprehensive enough in its contacts with the child to present this group of problems so as to get them accepted and solved soundly by the child for both personal character and social welfare; that the right assimilation in character of this normal sector of life demands the best which science, social influence, personal inspiration, idealism, sound pedagogy, and religion can do for the child.

In so far as these statements are true, three other conclusions seem indicated:

1. All the social and educative agencies in the community, which have to do with childhood and youth must take their appropriate part in this work.
2. Each agency must not merely do its best separately, but should do this best in the light of the whole need of the child and of what other coöperating agencies can or cannot do.
3. Even the leaders of these various agencies are not now generally prepared to use the facts of sex and reproduction with the fullest advantage to positive character education.

These seeming facts have led to the conviction that the following

are necessary first steps in preparing the way for permanent progress in handling the sex-character education of youth sanely:

1. To induce communities, including all the agencies which have part in the care, guidance, education, and training of youth, to think of character education and social education by means of sex as a community problem rather than as a home or church or club problem.

2. To induce leaders in all these community agencies to study the facts of sex in life; to understand the principles which we must respect if we are to use these facts for high and positive ends rather than allow them to minister to gross and demoralizing ends; and to learn for themselves what seems the best method of applying these principles to individual situations.

This manual is intended to aid community leaders to make general self-preparation for this task. It is not a full or technical treatment of any part of the subject. It will be followed by special books and pamphlets dealing more fully with particular subjects and for particular types of workers. On the other hand, it is not a simplified reading book on the whole subject for the casual or emotional reader. It is intended as a handbook, or "*vade mecum*," for the studious use of intelligent and community-minded ministers, physicians, school teachers, nurses, Sunday school teachers, officers of the law and the courts, leaders of play and recreation, club women and other social workers interested in boys and girls and young men and women.

The following chief particular uses have been in mind in its preparation:

1. As a guiding text and manual for community study and discussion groups, composed of various kinds of leaders. The course would cover twelve to twenty assignments and meetings. These would call for advance reading of that part of the text selected, with whatever collateral reading may be possible; for reports on special topics; and for free discussion of all this at the meeting under the best available leadership. Discussion outlines and references precede each chapter to aid in this seminar type of work.

2. As a textbook for parent-teacher groups. Certain specially selected chapters involving particularly the joint problems of the home and school could be used in a manner quite similar to that described above.

3. As a textbook or collateral reference book for classes in summer schools of education, both religious and secular.

4. As a reference book in theological seminaries, normal schools, and colleges in which special courses in the subject may be building,

or where certain sex-education work is undertaken in the standard courses.

5. As a reference book for individual educators or readers of all types, who may wish to study some phase of the subject in suitable relation to the whole background.

The text has appeared in two experimental mimeographed editions. These have been used in most of the ways suggested above. In addition copies have been widely distributed to individuals for criticism. All parts of the text have profited by these suggestions. To all who have given this aid, and particularly to my colleague, Mr. Newell W. Edson, who gave most painstaking criticism to every page of the manuscript, the author desires to extend the warmest thanks. The thanks of the public, as well as those of the author, are due the writers of the special chapters in Part III.

T. W. G.

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PART I
SEX IN LIFE

CHAPTER I

THE MEANING AND NECESSITY OF SEX EDUCATION

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. The importance of sex and reproduction in human life: in the development of the body of the individual; in influencing the mind and emotions; in organizing the family; in developing tenderness and sympathy; in determining social structure and motives.
2. The importance, therefore, of sex education as a part of character education. Why necessary for the young? Why necessary for adults? Informal versus formal sex education.
3. Factors in the past which have worked against such sex education. Those which are now working for it.
4. Aspects of adult preparation necessary as a first step: about the environment; about education of youth. There are difficulties; but these in no sense insuperable.
5. The necessity and advantages of the community moving together in this. Methods of securing coöperative action: general; local.

REFERENCES

- Bigelow, *Sex Education*, Chs. 1-3.
Galloway, *Biology of Sex for Parents and Teachers*, Chs. 1, 2.
Gruenberg, *High Schools and Sex Education*, Ch. 1.

An Appreciation of the Place of Sex in Life.—The functions and impulses of sex, mating, and reproduction are basic in animals and in human beings alike. About these powers have grown up keen passions, satisfactions, and devotions, ranging from the most physical to the most psychical, and from the wholly selfish to the self-denying and refining. Probably more than any other of our functions—including even nutrition and hunger for food—sex and reproduction have kindled emotions, molded thought and imagination, determined conduct, modified individual development, influenced relations, organized society, and colored all the philosophies and moralities which have

cramped or inspired human behavior and character. *(Specifically, sex and reproduction produce the individuals of which society is made and by which it is perpetually renewed; sex and reproduction directly originate all the differences and the consequent attractions that draw boys and girls and men and women together. But for them, there could be no such realities as lovers and courtship, husband and wife, marriage, fatherhood and motherhood, sons and daughters, brothers and sisters, families and home life; nor any of the fine sentiments and devotions which are natural to these relations.)* In so far as human society is based upon the family and on the spirit which produces and is fostered by the family, sex and reproduction have done much to give its fundamental form to human society itself at every stage.

Even though sex is thus natural and fundamental, it by no means follows that its various expressions are of the same grade and value. Both ideally and practically, human sex phenomena are of extreme range. They include, at one extreme, the most immediate, selfish, and irrational use of the physical, accompanied by no thought of the psychical and esthetic and social; and which is indicated in such results as masturbation, rape, promiscuity, commercialized prostitution, illegitimacy, and the venereal diseases. At the other extreme is the harmonious blending of the physical and the psychic, of the individual and the social, as seen in the high friendships and affections between the sexes; in mutual consideration and faithfulness of lovers and mates; in love, marriage, parenthood; and in the sacrificing spirit of the family. Endowments which inspire such diverse and such far-reaching manifestations are necessarily full of importance in any rational view of human life and relations.

We Have Expurgated Our Education of Character. Why?—
The sex impulses are so powerful and have so been abused and perverted that our thoughts about sex have for ages been peculiarly directed to these perversions. There has been in consequence a growing reticence about the whole matter of sex, as our morality and social sense have increased. This reticence of decent people has left the field open to those who, for commercial reasons or for love of the vulgar, would exploit sex; and they have made full and fatal use of it! The result is a vicious circle. Our very delicacy has insured that a coarse and vulgar interpretation of sex shall first come to our young people. When they discover the fine and high meanings of sex, if they ever do, they are already full of complexes and embarrassments on the subject, which again make them deal unnaturally and evasively with it to their own children.

This, of course, should not be. (Sex should be emphasized neither more nor less than its tremendous place in life demands. Neither teachers nor children should set it apart from the other great factors that determine conduct and character.) It may aid us to readjust ourselves more intelligently to this important educational problem if we examine briefly how well-meaning adults have reacted to this task of helping youth to make wholesome sex adjustments, and by what devices we have justified our reticence and failure.

The Tendency to Recognize Sex and Meet its Problems Constructively.—The systematic movement to bring the facts of sex and reproduction into the open for positive social evolutionary purposes is recent. (The *reformers*, working largely through law and law enforcement, have sought to check the abuses and exploitations of sex, such as commercialized vice, promiscuity, white slavery, illegitimacy, obscenity and vulgarity in print, in pictures, in shows, etc., and have led in the publicity.)

The *physicians* and *other health agencies* have stressed during the last fifteen years, as never before, the causes, the spread, the cure, and the prevention of the venereal diseases which are peculiarly the result of irregular sex intercourse. More recently still, the *psychopathologists* and *mental hygienists* are popularizing the fact that much of the mental strain and unbalance, hysteria, and even insanity, common among human beings, is based on unsound and avoidable sex-complexes, just as really as the venereal diseases have spread from unsocial and avoidable sex relations. The *eugenists*, seeking to better the racial stock by selective breeding in accordance with the known laws of inheritance, even as has been done for the domestic plants and animals, have focussed popular attention upon the tabooed but basic questions of sex and reproduction.

(Finally, *scientific educators*, whether parents, teachers, or religious leaders, are coming to admit that sex influences everything we do and are; that this influence may be used measurably to build as well as to tear down personality and happiness; that it is the duty of adults actively to study and to understand how to lead the young to make the most intelligent use of their whole sex and reproductive endowment for individual development and for social betterment. The educator equally with the reformer, the physician, and the eugenicist, insists upon a frank banishing of ignorance, upon introducing knowledge, interpreting values, inspiring ideals, and training positive attitudes about sex.)

Thus every modern movement of social science,—whether of

reform, of health, of racial breeding, or of psychology, education, and sociology—calls us to put aside reticence and embarrassment and to use all our resources in aiding the young to solve their sex-social problems with open eyes and rationally, and not by instinct and chance alone.

✓**How the Sexed Environment Complicates the Problem.**—Attention should be called to the fact that this sex-endowed child finds himself at all times and everywhere in an environment which is full of sex. The very family in which he is born is brought together through these sex impulses; and its organization, its spirit, and its intimate daily performance are, to a much larger degree than we realize, directly or indirectly determined by the facts of sex and reproduction and the sentiments that attend them. The companions of his early years are beginning to learn of sex and his curiosity is incited by theirs, and he is soon deluged by their partial and furtive discoveries and interpretations. In spite of our mature reticence and effort at concealment, he comes gradually to sense something both of the normal and of the unwholesome tendencies and expressions of sex—more certainly of the unwholesome.

Hence at birth a young being, in whom already sex is persistently at work as one of the most creative and exciting of his functions, is plunged into a set of surroundings upon which for thousands of years sex has been setting its stamp. This human social environment is sophisticated in all the expressions of sex. It is organized by means of sex. It is full of all grades of wholesome and destructive uses and interpretations and products of sex. There are selfish and degenerate persons in every community, giving their whole energy to exploiting sex interest in degrading ways, just as there are others trying to improve sex relations.

Is it reasonable to expect this sex-animated child to meet these outer conditions and, unguided, to develop the wisest and most effective use of his own inner sex capacities? *The movement for sex education consists in discovering and applying that aid which will enable the sexed child to meet this sexed environment with the greatest success, and to inspire in him such behavior as will bring the best development, happiness, and character and, through him, the fullest welfare to society.*

Some Necessary Phases of Sex Adjustment.—If the youth is to get a vigorous and hopeful enjoyment of his sex development and sex relations in their finest phases, he must find a constructive adjustment at least to these things: To the best meaning of the

whole home drama which so influences his life because of its dominance in the early years; to the over-developed and yet half-concealed curiosity about sex among the children a little older and more sophisticated; to the almost universally vulgarized interpretations and revelations which come from these; to his own inner lively curiosity about these subjects; to the bodily satisfaction in experimenting with his own genitals; to the sex attraction ("gang" spirit) which binds boys to boys and girls to girls of their own age, during puberty and early adolescence; to the prevailing unsound and unsocial sex standards of youth, both in speech and action (*vulgarized* and made *funny* largely because of the false attitude of reticence and repression on the part of adults;) to his own urges and desires for physical sex expression during adolescence and after; to the degradingly stimulating pictures and shows, and to the allurements of the underworld; to the awakening of psychical love between the sexes; and, by no means least, to the haphazard, incidental opportunities and temptations arising from contacts with the other sex which normally set off the powerful, instinctive sex mechanism. Merely to list these real conditions—and few youths come to maturity without meeting them all more or less acutely—certainly should convince us that it is not reasonable to expect our boys and girls to come successfully through this jungle of sex incitement and probable sex error without the most intelligent and specific guidance and stimulus which the mind and heart of humanity can furnish.

Some Fallacious Reactions to Sex.—I. Many people have held that the whole subject is so complex and so intrinsically bad and dangerous that ignorance of the whole scope of it gives the only chance to secure cleanness and innocence in our children. These have felt that any definite information on the subject only excites curiosity and interest, and thus makes more difficult the individual problems both of adults and children. In taking this position, three sets of facts are ignored. In the first place, *the vital problems of human life are never finally solved by ignorance of facts and by falsehood; but only by the suitable use of truth.* Second, the sex phenomena are so insistent, both within the normal individual and in the environment, that the child's interest will be aroused in some phase of the subject anyway, and some knowledge of sex is almost certain to come to him—always partial, distorted, precocious, and over-emphasized, and usually coarse, vulgar, exciting, and with degrading connotations. Finally, such half knowledge as the child gets, coupled with our own studied reticence and subterfuge, is much more exciting

to morbid interest than a rightly interpreted statement of facts; and in addition, it is essentially misleading.

2. Some have felt that the spirit and example of a well-ordered home, without explicit emphasis or interpretation of its sex phenomena, will gradually reveal to the child all that is needful for his guidance. Such example is fundamental, certainly, since the home and family is the basal sex institution and incorporates in its theory the present best solution of the sex and reproductive relationships. In matter of less vitality—as in table manners and other superficial social customs—this kind of treatment may be sufficient. But in an influence as pervasive and as urgent as sex, such example can serve only as the necessary foundation for the more specific instruction and interpretation and motivation which the child needs to order suitably his own attitudes and life.

3. Most parents reinforce the above with isolated commands and exhortations and threats intended to build up habits of repression and control within the child (which we misname “obedience”). But most educators to-day reckon this an unscientific and inadequate substitute for a conscious and rational development of the child’s own understanding and choice and satisfaction as the basis for the necessary obedience and conformity. Guidance of sex to its best outcome calls for motives more constructive than conformity and fear.

4. Reference has already been made to the views of those at the other extreme, who seemingly hold that the young can be induced to avoid the gross and to seek the right and fine in sex only by personal experience of degrading indulgence, followed by the surfeit, the after-penalties of unwholesome conduct, and the emotional regrets and revulsions. *On the contrary, it is entirely possible for most normal children to learn by satisfying experience of the better alternatives, coupled with the observation of other peoples’ mistakes, if only both these are adequately interpreted to them. They thus escape gross indulgence and its degrading consequences through positive rather than negative motives.*

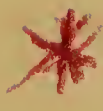
5. Very many, particularly those who magnify the mystical elements in religion, feel they are dealing sufficiently with such particular facts as sex, if they stress a general principle which includes it. They make broad social, moral, and religious appeals for goodness, for character, and the like, and invariably overrate the power of these general ideals to solve the specific problems. As a matter of fact, the child does not go regularly or wholesomely from the abstract ideas

of morals and religion, which he understands poorly even if he accepts them, down to the desirable particular sex choices and conduct, unless we give him along with the general motives a satisfying appreciation of the particulars. (To attempt to force the child over this road is to invite hypocrisy.) *(The child should, on the contrary, achieve character chiefly by enlightened and satisfied choice and conduct in particulars—as in truthfulness, honesty, consideration, and sex cleanness—gradually worked into general conclusions and ideals by wise interpretation of his experiences and observations and satisfactions.)* In other words, we cannot escape the need of specific sex education of our children merely by including sex conduct in some hazy way under ideals of character, religion, duty, and goodness, however valuable these may be in their proper place.

How May Human Beings Be Improved?—Assuming then that the best human progress calls for a more wisely controlled and guided expression of the sex impulses than is now generally found, there seem to be only three possible ways to secure this end: (1) By inheritance, and by breeding a better race; (2) by changing for the better, the environment of growing individuals; and (3) by consciously educating the individuals. By breeding we may eventually change the blood, the race, permanently. On the contrary, changes brought about in the individual by improving the environment or by training are probably not permanent so far as the race is concerned. We have no convincing evidence that any individual can transmit to the next generation any of the results of his training. The education must be repeated for each new individual, and each individual must be given anew the most suitable environment we can supply, in order that the education may have its chance.

Can We Breed a Cleaner Race, Sexually?—There is no question that the various native physical and mental and social characteristics of human beings are inherited just as are those of animals. Doubtless, if human mating and reproduction were controlled as in the domestic animals, we could by generations of selective breeding secure pure races of men well endowed with any desired quality of body, or capacity, or disposition now found among us. We could ultimately eliminate those with or without dark skin, those with or without musical ability, those who are generous and those who are miserly, those who are imbecile or those highly intelligent, those who naturally incline to be honest or those dishonest, those who can and those who cannot control their sex behavior in the interest of society. Our ability to do any

of this, however, is entirely academic. There is no probability that mankind, in the large, will ever submit to such radical control. We may ultimately cut off some of the most undesirable strains in such way; but that is about all.

 **Can We Improve the Sex Situation by Changing the Environment?**—(Probably few people will doubt that much of the gross and destructive sex behavior grows out of excitements and temptations which our complex and highly artificial human society throws about youth) This does not refer to the difficult and complex choices which inevitably inhere in all social life; such are necessary for any development of character. As a matter of fact, however, we allow and even encourage, in every community to-day, entirely unnecessary conditions which are as disastrous to our children as it would be to place our farm animals in infected pens or stables. We have no right to charge up the moral delinquencies of our children to heredity or to accident so long as we are senseless enough to permit their environment to be full of immoral contagion which inhibits everything we should like to see in them.

Environment influences profoundly all individual life and character. In the long run it actively guides the course of the development which inheritance makes possible. There is no question that any community, which really desires it, can make an environment that will inspire and aid sound sex living and character and discourage the reverse. *Environment does not give the original powers and tendencies; but it does largely determine how these will express themselves and may thus work into character.*

Can We Really Change Human Nature and Character by Education.—This question will be examined much more closely in later chapters, but it is urgent that we touch upon it here, as related to heredity and environment. Of course, the informal work of the environment upon the individual is educative; but we are limiting the term now to the more formal and conscious efforts of the mature to train the inexperienced.

There are those who insist that we cannot greatly change by education that nature with which we are born. It appears to the writer that this view belies all the results of our experiments both with animals and man. There is this much of truth in the negative view: The inherited endowment of each individual does set *limits* upon what any one of us may become. But this range in normal people is rather generous. Within these limits character

depends upon education, both formal and informal. (*Character is made up of many elements as: Knowledge, desires, impulses, feelings, tastes, prejudices, habits, motives, standards, ideals, attitudes, and purposes. This combination is achieved, not inherited.*)

Knowledge we know can be changed; but knowledge is not so important in character as are some of the warmer and more moving elements. It is equally certain that tastes, prejudices, standards, habits, and ideals are the outcome of our early experience and observation and training. There is increasing evidence that the impulsive and emotional elements in character are just as educable as are those that involve merely intelligence and habit. Indeed no one can at present set any limit to the degree to which these can be cultured, as limits are set to the culture of intelligence and skill. Furthermore these emotional elements in character, while important in all religious motives, are in no sense supernatural or mystical qualities, and do not call for mystical treatment. It is true that we do not yet understand the psychology and pedagogy of the emotions even as well as those of learning and of habit-formation. This, however, does not argue that we should either ignore these essential factors in character or treat them as supernatural. It only signifies that the education of them calls, all the more, for all the knowledge, common sense, understanding, tact, and devotion which we can bring to it.

The above remarks gain importance from the fact that *sex and the mechanism of its control and inhibition and guidance are peculiarly tied up with impulses, emotions, tastes, and satisfactions, much more than with knowledge and ideas.*

Practical Corollaries: The First Task.—If, then, we cannot expect greatly to modify sex conditions through change of hereditary characters, but must trust rather to develop individual character anew in every generation of our children by way of the environment we furnish them and by the direct training we give them, then surely the primary problem is for adults to overcome their reticence about the whole sex-social situation, and to master the elements involved: (1) In improving the sex environment so that sound sex tastes and expression will be encouraged and degrading sex expression be made more difficult; and (2) in successful individual character-education, so that our children will be fitted to make the best use of the improved surroundings.

The first task in both phases of this problem is to begin the reforming of the attitudes of the adult generation and of their social structure and educational methods, for the sake of our children and

the race. The most hopeful thing about this task is that average adults are more open to and interested in the fate of their children than in any other social problem whatsoever.

Analysis of the Chief Elements in This Task.—The most important practical phases in the environmental improvement and educational effort for which mature people must be prepared are these:

1. The scientists, physicians, health officers, and nurses, backed by an informed public sentiment, must move as fast as possible toward the elimination of the venereal diseases, and in so doing must use the opportunity to educate the whole community in respect of its sex-social responsibilities. The prevalence of the venereal diseases menaces both the efficiency of society and the future safety of the race.

2. But venereal diseases do not just *happen*. They are directly related to commercialized prostitution and to other forms of promiscuous and irregular sex relations. Our reformers, legislators, social workers, courts, lawyers, and publicists must devise methods successfully to repress active prostitution and to prevent those sex and other social delinquencies which contribute to prostitution. All this should be done in such a way as to educate most effectively the adult community, as well as give youth a better environment.

3. Prostitution, in turn, is not an accidental or sporadic thing. Many forces and conditions conspire toward it. Back of it are the basic sex impulses of both men and women, and no rational conception of prostitution can be gained by ignoring the fact that the men involved in prostitution are as really prostitutes as are the women. In addition to the sex urges, mental and moral deficiency, inexperience, bad housing and home conditions, unfavorable economic conditions, actual coaching by older companions, immoral and sexually alluring shows and resorts, and many other such influences, press girls and boys into amateur or regular prostitution. Each community owes to its immature, its subnormal, its incorrigible, or its unfairly pressed young people the protection which will, when possible, keep them from sex delinquency. Such protective social measures for the socially inadequate are to vice what preventive medicine is to disease, and demand specially trained workers. These workers are helpless, however, except as they are supported by active and understanding community enthusiasm.

4. Both for protection and for informal education of youth, nothing is more important than full provision for entertaining and

recreative use of leisure time. Every community, therefore, as a part of its environmental improvement, should provide and scientifically supervise clean and engrossing recreation and entertainment for all ages. This means equally the rigid reform or suppression of all unwholesome and degrading forms of entertainment. Such encouragement and guidance of recreation is valuable because it both diminishes temptation and furnishes indirect though positive education in character. It is very valuable as an aid to sex control.

5. Since a very large percentage of adolescent children are not in school but in employment, it is the business of society to force employers of young people to give to them the best possible surroundings, not merely for physical health but for clean and sound sex lives. If giving our boys and girls wholesome sex surroundings necessitates greater social control of industry and much reorganization of our economic ideas and system, these must come. Profits in industry must be subordinated to character and social health, if we are seeking a really human society.

6. There is nothing in the environment of the young which so quickly or so profoundly influences them as the community opinion and conscience in these matters. Whether the public opinion about sex shall be high and constructive rather than gross and degrading can be determined by the adults of almost any community, if they care to determine it. But if they are going to create a wholesome environment for the sex development of their children they must study to produce a sound sex atmosphere in the home, in school, and in society, with the same intelligence and insistence they would use in any other constructive propaganda.

7. Finally, adults must learn specifically how to train and educate the young, while they are young and all through their developing period, in personal sex conduct, habits, knowledge, attitude, and character. This must be done not as a routine task merely, but in such ways and at such times and by such agencies as will give the best results in personality. This is a more difficult task than to modify the environment, and is likewise more important, since character in the young is the prime product of any generation.

The Community Is the Unit.—These seven classes of steps which adults must take in order to give their children a chance to develop sane sex lives are not arbitrary or haphazard. While they differ in details for each community they must all

be met by every community. It will readily be seen that there is no single agency in the community big and broad enough to do all these things. It will be realized that it is not enough that a few expert leaders among physicians, lawyers, reformers, employers, preachers, social workers, and teachers are interested in these problems. The whole community, including the homes and parents, the schools, the churches and Sunday schools, the health agencies, the clubs for boys and girls, the leaders of recreation, and all socially inclined people, must share in the conception of the tasks in preparation for them, and in the influence and effort necessary to consolidate and perform them effectively. *Such a coördination of purpose and effort can revolutionize the ideas of sex, the atmosphere and public opinion about sex, the general environment, and the whole program and method of positive character education within a community in one human generation.* This we are calling the "Community Program of Social Hygiene."

It is the purpose of this MANUAL to bring together and to organize for community use the facts, methods, spirit, and technic relating to the subject, as these have been discovered and found acceptable and useful in various places.

CHAPTER II

THE BIOLOGICAL PLACE OF REPRODUCTION AND SEX

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. The value to any teacher of having the general biology of sex and reproduction in mind when undertaking to meet the problem from the point of view of our own children. Gives us a background of appreciation and confidence. Furnishes illustrative material. Practical value of this.

2. *Reproduction* in the biological cycle of animal life (including humans). Why we can say it is unselfish and social. How it starts parental care, parental sympathies, parental education. The value of these things in building up a society. In developing the new individuals.

3. How *sex* is *added* to reproduction. The values it brings to organisms. The *main* sex facts in organisms: (1) Male and female sex cells; (2) male and female sex organs; (3) male and female parents, with special qualities and impulses of personality adjusted to the essential work each must do; (4) the union of the male and female cells. Influence of the sex cells on the development of the body and the impulses of the individual.

4. The bearing of these two processes (sex and reproduction) upon inheritance, the development of the race, and eugenics, among human beings.

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The Cycle of Life.—All plants and animals, including man, come into life small and immature. By suitable food and in favorable conditions of life, they go through a period of rapid growth, which in humans we call childhood and youth. Afterwards they become mature. Then for a time in middle life they just about hold their own. Gradually they show signs of growing “old,” decline, and later they die. Clearly if this were the whole story there would be no continuous life in the world, and no such thing as a “species” or “society” of animals or of men. If life is to continue, some-

where and somehow in the cycle new individuals must be produced from the old.

The Development of the Individual.—Starting with such small beginnings, every organism must have the power of selecting from the environment, and of using appropriate foods and of building up these foreign things into its own stuff. This process is called *nutrition* or *assimilation*. It is a *purely self-building and self-satisfying process*. About this getting and use of food the striking senses of taste and smell, of hunger and thirst, and all the complex powers and behavior which enable an animal to select suitable food, to capture and swallow it, and to be nourished thereby are developed in animals. All the bodily and mental activities and development of the organism are made possible by this assimilated food, built up into its own substance.

The Origin of New Individuals.—For various reasons most organisms cease growing after a while. Instead of further individual growth, a rather remarkable thing happens. The plant or animal when nearly mature changes profoundly in the nature of its behavior. It *divides*, in one way or another, and gives off a portion of itself, which starts a new, separate, and *young* individual. This division is called *reproduction*.

What is the Nature of Reproduction?—It will be seen at once that reproduction is not like growth; it results from growth, but it is just the opposite of it. It is a division of the parent individual into two or more individuals. It thus reduces the size of the parent. In the simplest living things we know reproduction takes place by dividing the parent into two equal, half-sized daughter individuals, which without more ado grow up to the full size of the mother. This is true, for example, of bacteria and other "*germs*." After dividing, there is no mother organism left. Her individual existence is ended, since her whole substance is parceled out to the daughter cells. They are two new individuals, and they are young. In higher plants and animals, reproduction is still the giving up of a part of the substance of the parent; but the parent is not destroyed. For example, when the yeast cell produces buds, or the strawberry plant a runner, or the hen an egg, the parent's loss is less than in the bacteria, and the young do not start life with nearly one half of the parent's original substance. There is no change, however, in the essential fact. *Reproduction cannot take place except as a division, and is always at the expense of the parent.* Organically it involves a loss or sacrifice of substance.

The Alternation of These Two Processes.—If, then, nutrition and growth are self-building and self-preserving processes, reproduction is a race-building and race-preserving function, always at the expense of the self. It is in no sense self-preservative. Neither self-nutrition alone nor race-forming by self-division alone could give to organisms a permanent and progressive life. It is only by the alternation of assimilation and growth with reproduction; of emphasis on the individual with emphasis on the species; of self-building with self-division, that organisms have had their evolution. (The reader will understand that there is no consciousness and no inner *purpose* implied in these terms. They are, however, the biological starting point and foundation of the two opposite and conscious phenomena of *competition* and *sacrifice* which in human civilization must be recognized and harmonized.)

Sex at Its Simplest.—Even in some of the single-celled animals and plants, which are as simple forms of life as we have, there is still another interesting addition to what has been described. These one-celled, seemingly similar individuals may at certain stages of life attract one another, come together and *unite*. This union is called *conjugation*. It is a *mating*, and shows sex at its lowest stage. Higher up in both animals and plants the parents reproduce by splitting off single sexual cells. These cells, too, must mate, and the mating cells are unlike in all the higher animals. One of them, the larger, we call an *egg*, or *female* cell. The smaller, which usually is capable of independent motion, is called a *sperm* or *male* cell. We also call the individual body in which these different reproductive cells develop, female or male.

Sex and Reproduction.—This conjugation of male and female cells (individuals) is clearly just the opposite process from that of reproduction. When the mother produced the egg and the father the sperm cell, we had reproduction. These new individuals as we have seen, are always produced by division. By reproduction we always have more individuals (*parents* and *gametes*) than before. When, on the contrary, these individual sex cells unite, we have fewer individuals than we had before. The new individual, which is formed by this sex union of two cells, is, however, potentially a better individual in various ways than was either of those individuals (egg and sperm) which united. Those species of organisms which simply divide or reproduce without sexual unions, never seem to reach a very high or complex state of development. The addition of sex and mating to reproduction has apparently greatly aided the evolution of

animals. This combination of sex with reproduction is seen as the sole method in all the highest forms of animals.

Relations of Parents and Offspring.—It must be clear from what has gone before that there is a very real underlying antithesis between the selfish processes which build up the individual and those sacrificing processes by which the individual produces other individuals and makes possible a species. This is shown in the very act of division or reproduction. However, this is not all of the sacrifices of substance and effort which parents must make for the species. In addition, for example, to producing eggs, the female even among lower animals adds special food to this egg; or she may, with great painstaking, place the egg in positions favorable for its development because of temperature or abundant food. She may, as in bees, construct special nests and gather and manufacture peculiarly effective foods for the young. As in birds, she may incubate the eggs and directly feed and care for the young after hatching; or, as in mammals, the mother may carry and nourish the young inside her body, and after birth produce milk and give special protection for weeks or months. These forms of care and attention are organic, reflex, instinctive, unconscious in very large degree; but none the less they are as much a part of the costs and sacrifices of reproduction as is the original division.

It is not surprising that powerful emotional states are developed in the parents of higher animals in connection with these attentions to the young; or, when consciousness arises, that these impulses have a large place in it. *It is not too much to say that we human beings owe whatever we have of sympathy, unselfishness, altruism, willingness to sacrifice, very largely to reproduction and the care of parents for offspring and to the emotional life which arose therefrom.* No society such as ours could be built without these qualities.

Emotional States Accompanying Great Functions.—It is a very general rule in the biology of the higher animals and man that the important functions, which have complex mechanisms leading to definite behavior, are accompanied and supported by high sensitiveness and keen impulses, urges, desires, appetites, tastes, and satisfactions. These inner states are, in a general way, strong in proportion to the biological importance which the underlying function has for the individual or for the species. Broadly, we never have powerful appetites and satisfactions except in relation to the critical functions. We are not concerned here with the way in which this connection between the value of a function and its

associated appetites and rewards comes about; but the actual connection itself is one of the most important and practical facts in the whole problem of human behavior and education. This is because *we can motivate conduct and fix habits only as there are desires to which we may appeal, and as we can supply premiums of satisfaction, which are genuine, in reward for behavior.*

Apply This to Sex.—This statement helps us to understand why sex and reproduction are incited by such a rich mass of impulses and urges, and rewarded by satisfactions of the most keen and varied sort. If, as was suggested above, the *strength* of the impulses and of the satisfactions that are coupled with sex, makes these impulses important in human education, the *range* and the *variety* of them make sex of the utmost value in the training of human character. Only where *different urges and different kinds of action and rewards exist can we exercise any significant choice, and thus develop any progressive inner control of our lives. Only by having alternatives and by matching their incentives and premiums can we exercise a better and refuse a poorer motive, and thus guide conduct from within.* This statement needs some illustration. There are those who seem to think that the esthetic and psychic attractions and interests between the sexes are nothing more than elaborations in the normal steps leading toward physical passion and intercourse as their goal. If there were nothing in life but the mechanical physiological phenomena, these emotional and intellectual states might be looked on as mere by-products in the evolution of physical sex indulgence. However, as is often the case with by-products both in manufacture and in evolution, some of these attendant psychical elements in sex come to have satisfactions and values of their own which rival in intensity the primary physical sex pleasure, and greatly surpass it both in permanence and in significance for development of all high personal and social attitudes and ideals. For example, in human beings of a certain degree of development there is an increase of tenderness and considerateness accompanying the process which we call “falling in love.” Originally all this was doubtless merely a courtship device leading to successful physical intercourse and reproduction. As developed at its best, this state of disposition and behavior, without losing any of its natural place in the reaction-pattern, has gradually acquired a certain independent status as a permanent psychical, esthetic, and social attitude and ideal of love and companionship. These, which we may fairly call “higher” motives, may fuse with and exalt the physical acts, may control and humanize them, or

may indeed, on occasion actually suppress them in the interest of love and society. It is important to realize that these higher varieties of sex feeling and choice are as really sexual as is the most unrelieved physical and animal expression.

Naturally any discussion of sex and reproduction at the human level must take full account of the underlying biological factors. *But to omit these high rational and emotional accompaniments and to try to determine the issues of sex in human personality or in society, merely in these terms of biology is the extreme of unscientific omission and of futile lack of discrimination. The goal of human sex adjustment is a full fusion of all the elements, in which the psychical and social factors control in the highest joint interest of individuals and the race.*

Where Sex and Reproduction Join.—In all the higher animals and in man, reproduction (division) and sex union, although just as opposite in their essential nature as they are in the lower organisms, have become so closely associated that we really think of them as part of the same thing. For example, we combine these ideas when we speak of *sexual reproduction*, which is the kind seen in all higher animals. We speak of motherhood. Perhaps we are thinking primarily of reproduction and parenthood. But as a matter of fact, all the *special* qualities of the mother are *sex* qualities; and wifeness and mating are just as much implied in her as is reproduction. So the human home in all its relations and with all its wonderful personal and social values is an inseparable mixture of sex facts and devotions with reproductive facts and sacrifices.

It is important, however, to remember that the higher animals do not recognize, and earliest men probably did not know, that there is any connection between the instincts and processes of sex and those of reproduction. When mating, they were conscious only of the sex desires and operations and emotions. If only these were carried through, reproduction was automatically taken care of. The impulses of reproduction long remained unconscious, and yet essentially sacrificing and social and race-preserving. Those of sex, while also race-preserving and not in any sense self-preserving, were basically self-indulging and self-gratifying and thus appealed to dawning consciousness more keenly than the reproductive urges. In a certain way as full consciousness came on, the keen, selfish, individual urges and satisfactions of sex came to support and motivate the sacrifices and inconveniences of reproduction and care of the young. These sex and reproductive processes are in all species the start of a chain-

series of impulses, instincts, and operations which result in preserving and building up the species.

How and Where Sex in the Individual Begins.—We have already noticed that the life of a new individual animal or human being starts when the *sperm* cell, furnished by a male, unites with an *egg* cell, supplied by a female. *This union is called fertilization.* Apparently in the higher animals the sex of this new individual is determined at this time. In other words, it *inherits* its sex tendencies along with numerous other natural qualities. It has been clearly shown in many animals, and it is doubtless equally true of man, that the primary sex cells of this new individual are very early put aside within the developing body, before any other tissues are specialized and before the body itself shows whether it is going to be male or female. Thus one of the earliest differentiations in the new individual is between the primary sex-reproductive cells and the body cells which will one day constitute the “parent” body of these sex cells.

The Sex Cells and the Body Develop Together.—We usually think of the body as developing male or female qualities for some mysterious, unexplained reason; and that well along in life, after it has begun to show these sexual characteristics as a male and a female parent body, it develops the sperm cells or egg cells appropriate to such a body. As a matter of fact, we have very early after fertilization, two distinct kinds of cells in each new individual: (1) *Those which are going to make the body*, with its muscles, nerves, bone, etc.; and (2) *those which represent future generations.* These latter are the “primordial” sex or germ cells. Each kind of cells, body and germ, as they develop, influences the other. The body cells nourish and house the sex cells. The sex cells on the contrary in various ways control the special growth of the “parent” body which contains them. *In a strict sense this body is not the parent of the sex cells; the cells of the body are really the “cousins” of the sex cells.* They all carry a general, common heredity.

How Do the Sex Cells Influence the Body?—Whatever else these sex cells may do, their presence in the body guides and controls the special sex development of the body which carries them. Primordial cells which are male in character aid the body to develop the special male organs and the other characteristics of body which males have. In a similar way primordial female cells not merely insure that only eggs will be produced in the body, but also cause the body to develop all the special female organs and qualities. In other words, we now know that these sex cells help

to determine the sex of the "parent" body, rather than the body determining the sex of the cells which it carries. The influence of these contained sex cells is not confined to physical structures. They determine certain basic differences of functions, instincts, temperament, and behavior in the sexes.

How Do We Know This?—We are able to remove these sex cells from the body of some types of animals very early in life, before the special outward male or female qualities develop, and even before the inner sex glands proper (testes and ovaries) are fully formed. In such cases the differences between males and females do not appear. If the body develops at all, it will be a *neuter*; that is, it will show no special sex characteristics.

In higher animals, including man, these operations cannot be performed until after birth. By this time the sex organs are already well formed. But even in the case of such animals we may remove the testes or ovaries before maturity and thereby prevent the full development of the male or female type of body and impulses. This is a common operation among farm animals, and may profoundly change the nature of the animal. In certain cases, healthy glands taken from other members of their own sex have been grafted into the bodies of such incomplete males and females, and this has resulted in starting again the development of the special secondary sex structures and the mental characteristics which they have lost by castration. One further step has been taken by investigators. Ovaries and testes have been grafted successfully into the bodies of castrated individuals of the *other* sex. In the case of males of certain mammals, when this was done, the mammary glands began to increase in size more like those of the female and even became functional (i.e., produced milk), and the male showed a feminine interest and care for the young, which he normally would not show.

How Does This Influence of the Germ Cells on the Body Take Place?—We do not yet know the whole of the manner of this profound influence of the sex cells, especially in its earlier stages. But we know a part. We know, for example, that the sex glands (testes and ovaries), after they are developed, secrete chemical substances (hormones) into the blood which are carried over the body and stimulate the growth, say of the spurs in the rooster, or of the vocal chords of a boy, the growth of beard on the face, or of the mammary glands of the female. There is good evidence for the view that the early sex cells have a part in causing the location and development of even the ovaries and testes themselves.

These sex cells are then the *primary* sex phenomena of any individual; all other sex characters are apparently derived from these.

The Bodily Differences Between the Sexes.—Among the animals we find numerous qualities of body which are different in the males and females. Of course the essential or primary difference is the difference between the inherited sex mechanisms which give rise to eggs and sperm. We have seen that the other differences arise from this difference. The most important of these secondary differences are the special sex glands—ovaries and testes. Then there are the special ducts, storage organs, and the mating organs needed to enable each sex to perform its particular duties. Supplementing these essential male and female organs are many others, external and less essential, by which we can easily recognize the sexes among animals. For example, the males may be larger, fiercer, more powerful than the female, as in cattle and horses; although the opposite is often true, as in spiders. There are also differences in shape and proportions of the body; in special organs, as plumage, spurs, and horns; in color and noise-making; and in essential instincts.

Bodily Qualities of Men and Women Aside from Special Organs of Reproduction.—Among humans, males differ from females in the greater size and length of the bones, in ruggedness of body and coarseness of skin, in strength, in size of vocal cords and heaviness of voice, in greater hairiness of face and body, and in somewhat slower rate of metabolism and maturing. Women, on the other hand, have somewhat smaller bodies, more deposit of fat beneath the skin, and greater development of hips and mammary glands, giving a more curving and less uniform outline to the body, slightly different proportions of limbs to bodily height, a higher metabolism and more rapid maturing.

Are the Differences Between Males and Females Confined to Structures?—These structural differences between males and females all through the animal kingdom are associated with differences of instincts, feelings, tastes, behavior, habits, and satisfactions. This is shown very well in the males and females of birds. In the higher mammals and man the emotional and temperamental differences between the sexes are as great as the structural and functional. Out of these inner organic and temperamental differences grow the attractions which the males and females of any species have for each other. These attractions may be quite direct and reflex, as in the lower organisms; or the primitive instincts

may be associated with all degrees of conscious affection, unselfishness and service in idealistic men, and even in some animals below men.

What Social Bearing Have These "Higher" Differences?—The male and female qualities mentioned in the preceding paragraph are just as really sexual in their nature as are the reproductive organs themselves. It is to these impulses and emotional qualities rather than to the mere physiological differences between the sexes that we owe courtship, love of mates, marriage, love and care of parents for children, sentiments of brotherhood, home and home ideals, and the influence of all these in making society. Probably the home and family life, which grow directly out of sex and reproduction, have done more to soften the competition of the struggle for individual existence and to make a social evolution possible than any other factors whatsoever. That these are not merely accidentally associated with social evolution in man is fairly indicated by the fact that they are seen together in a number of groups of animals below man. In man, consciousness has merely made a fuller use of them.

Summary of the Sex Contribution to Individual Development.—Sex, then, is not merely a name for a group of qualities that come to each individual in a mystical or supernatural way. *It is native and inherited.* It is an active factor in life, persistently molding the whole nature and development of each individual from conception to death. There are certain high points at which its influence is critical. For example, at conception when the sperm of the father and the egg of the mother have united, there is already within the nucleus of the fertilized egg that physical and chemical basis which fixes the sex of the individual. These determiners are the primary sex phenomena and, as the embryo grows, are responsible for the development of the inner and outer organs of sex of the boy or the girl long before birth. *This prenatal work of the differentiation and the location of testes and ovaries and the external genitals is the first critical contribution of sex to the individual.*

Similarly, after birth, these same inherited influences, working through the sex glands which they have produced, cause progressively equally critical changes in the body at puberty, through adolescence, during maturity, and with the onset of old age. Inasmuch as these sex-caused, bodily changes include striking changes in the nervous mechanism, and particularly because the gonads, or sex "glands," are continually secreting into the blood substances which influence all the

functions, including those of the nervous system, it is easy to see that sex development and its functions, particularly at the bodily crises, must profoundly modify the whole range of phenomena based on the nervous system. This will be true of intellect, emotions, temperament, appetites, purposes, and behavior. *In a word, sex produces directly or indirectly all the bodily and mental differences between boys and girls, men and women, at all ages, and many of the changes of body and mind in each individual at different ages.*

Equally, and growing out of these changes, sex molds and conditions social attitudes, preferences, tastes, and behavior very significantly. For example, there is a great shifting of sex interest in children as they mature. In the pubertal period boys are more interested in boys and girls in girls. In middle or later adolescence each sex becomes more interested in the other. It is necessary to understand that the earlier attraction is as really based on similarity of sex as the latter is on difference of sex. *The important thing in all this for mature people to realize is that sex is not something which begins in a small way and is gradually added on to the other natural human qualities during adolescence. The child is sexed through and through at conception, and the sex inheritance, operating side by side with the other factors in development, profoundly influences the whole course of that development in respect to all that is worth while in personal or social life. Sex, therefore, cannot safely be thought of or enjoyed as an isolated fact.*

CHAPTER III

PSYCHOLOGICAL ELEMENTS IN REPRODUCTION AND SEX AND THEIR EFFECTS ON HUMAN LIFE

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. In a practical way, what new elements does "psychology" add to these subjects, which are not included in the preceding chapter? Illustrate by the use of any "appetite" or impulse or "instinct."

2. How appetites and hungers operate in animal life. The range, and the more important types of these. Their value. Their relation to one another. What determines their strength, on the whole? Apply these principles to the sex urges.

3. The psychical differences (i.e., emotional, intellectual, temperamental, esthetic sex qualities), and the grounds and causes of these differences, between boys and girls, and men and women.

4. How does human consciousness (including memory, imagination, purposes, etc.) affect all impulses and behavior, including the sexual? The part that pleasure plays in our indulgences.

5. What value to human beings do *consciousness* and *purpose* come to assume, not merely in crude primary sex impulses, but also in respect to our permanent ideas, tastes, ideals of companionship, friendship, love, courtship, marriage, faithfulness, and family life?

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What is the Starting Point of Psychology?—There is, of course, no sharp line separating psychology from biology in sex or in any other organic function. When we are thinking of the structures, functions, senses, and behavior of an animal which relate or adapt the organism to its environment we regard them as *biological*. On the other hand when we are considering certain things taking place *within* the animal—as emotions, memory, consciousness, and other hap-

penings lying *between* its senses and its behavior—we call these facts psychological, although they are immediately connected with the biological. What does the organism know of what is going on about it or within it? How does it feel on the subject? Does it have any preferences or dislikes? Can it recall or use past experiences? Is it comfortable or uncomfortable when outside forces stimulate it? Or when it behaves in certain ways? Does it have any desires or hungers or purposes arising within, apart from what happens to be going on just about it? Do any of these things modify its conduct? This is the field of *psychology*.

The Psychology of the Lower Organism Not Known.—While we humans can watch what is going on in our own consciousness, we cannot get into the consciousness of any other being, even if human, and answer for it such questions as were asked above. All we can do is to watch its behavior (which may be in the form of *words*), and *infer* what is going on inside it by what we *know* of ourselves. What we know of ourselves is all that we *do know*. In what is said below, therefore, the reader will understand that we are necessarily reading something of our own human states into the lower animals. We may make mistakes when we do so, but there appears to be no other way to interpret their inner states.

What Are the Chief Problems of Living Things?—From the point of view of their survival and success the first problem of organisms of any grade is to become adapted soundly to those essential forces and conditions of nature which foster or hinder their life. These conditions include heat, light, gravity, water, oxygen, food, enemies, and other such things. Animals can become adapted to these only because such outer conditions can *stimulate* them as living objects and because as living objects they are sensitive to and can respond to the stimuli. This much is pure biology. From the point of view of the organism itself, can it *sense* whether it is in a condition of adjustment or not? Now we are raising a psychological question to which we shall probably never know the answer. And yet, using what we know of ourselves, we do have some valuable clues.

The higher animals, at least, are continually behaving as though they were trying to be comfortable, or “happy” as we human beings put it. The outside conditions may produce *comfort* or *discomfort* in us, and probably in other animals. This inner psychological satisfaction or dissatisfaction is, of course, not the same thing as being adapted in a wholesome way to the outside conditions of life; but there is a relation between them. In a general sort of way *psycho-*

logical comfort and biological safety correspond. When an organism is in pain or distress, it is usually a very good sign that the adjustment is bad and something needs to be done. This uneasiness is ordinarily manifest in its behavior. When the outer conditions are not extreme and its inner needs have been met, the organism is more likely to be comfortable—and quiet. Comfort and lack of action in a sensitive and responsive organism are in general, then, a sign of fair adjustment to its condition.

Relation of This to Appetites and Hungers.—In addition to the fact that an animal may get pleasure by smelling and tasting food, the higher animals at least seem to have certain uncomfortable internal conditions when food and water have been withheld too long. These we call hunger and thirst. Because of the discomfort accompanying these internal states of want, an animal may be driven to more elaborate action than any ordinary external stimulation by the presence of food would have brought about. An organism, therefore, may be driven to respond or do something, either by outside stimulating conditions which are actually present, or by inner wants for something which is not present at all. Such a want we call a hunger or an appetite. These fundamental capacities or wants are, of course, inherited, and are very important in adjusting organisms to the environment. They are spoken of as adaptations.

Desires, Tastes, and Aversions.—This still does not end the story of wants and satisfactions. When, for example, a young human being has been hungry and has had the satisfying experience of food, something has been added to the mere organic hunger when it comes again. The experience has strengthened the inner situation (the “psychology”), and there may be created in time a special desire for a particular kind of food. In the same way, by giving a hungry child some food which produces nausea and distress, we can, by operating thus on this same food-taking impulse, weaken temporarily, at least, the hunger itself, and create a lasting aversion to a particular kind of food. We have, as we say, “conditioned” the original reflex and the emotions belonging to it. These acquired desires, tastes, and aversions are ordinarily not so closely connected with adaptation and self-preservation as our inherited appetites are. But they are not without profound practical meaning, since they, too, modify comfort and conduct and enter into character, and they contribute powerfully to all our “higher” intellectual and social development.

Appetites and Desires Are Not Detached Qualities.—We may well say that these various natural appetites are of distinct value to the organism, although they may produce, until gratified, a very distinct feeling of distress and tension. Indeed they are valuable just because they do produce tension and create an internal situation which leads toward action and, in the main, toward actions which are of use to the individual or to the species or to both. In a general way, too, the strength of a natural appetite is not an accident. It is proportional to the actual value to the life of the individual or of the species of the conduct evoked by it.

Pleasure in the Indulgence of Appetites.—An unsatisfied appetite may furnish a keen dissatisfaction. It is interesting, however, that the fulfilling of the desire does more than remove the discomfort of the appetite. This indulgence usually is accompanied also by a very positive and keen pleasure of its own. Eating gradually satisfies hunger; but accompanied by smell, taste, the pleasure of swallowing, etc., to say nothing of the social satisfactions which we human beings have learned to combine with eating (by which the reflexes are “conditioned”), it carries large gratifications of a kind more truly psychological than is involved in merely stopping the biological tensions in the gastric muscles which give the original sensation of hunger. This emotional state of pleasure is even more marked and intense in the indulging of the sexual appetite. This pleasure which accompanies action arising out of appetite, particularly in those animals that can recall it by memory, helps greatly to strengthen the bond between the appetite and the action, and to insure that the desire shall always be satisfied. It adds psychical stimuli to the physical ones.

We can readily see that the discomfort of the appetite and the comfort of the gratification are both valuable in inducing an animal or human being to act. It is very important to remember, however, that the pleasure or gratification of the organism is *not the value which is of primary importance to it. The more important result to the animal is in the organic adjustment toward which the appetite leads.* This distinction is fundamental in any scientific estimate of the values in human life and conduct. While pleasure and satisfaction have a tremendous rôle in motivation and in education, it is not scientifically sound to *exalt the accompanying pleasure into a primary end of action*, as certain esthetically-minded people tend to do. Pleasure, and the anticipation of it, is a psychological incentive, just as pain is, to action and adjustment. It is properly a criterion also of

adaptation; but in higher forms such as man, it may come to be separated in thought and sought for its own sake. To win true adjustment ordinarily insures pleasure; but to seek pleasure for itself by no means carries with it the needful adjustment; and may lead to excessive and disastrous action.

What Is the Range of Our Appetites?—There are as many kinds of “hungers,” appetites, desires, and satisfactions as there are important kinds of adjustments which we need to make. We “hunger” for food and water, for rest, for ease, for exciting conditions of life, for friends, for knowledge, and many other things. It is hard, too, to conceive how any such native appetites could have arisen and have maintained themselves among us unless there were external realities and vital adaptations adequate to produce and to develop each of them. In other words, appetites do not *happen*. They are inherited (instinctive) or acquired, and in either case they stand for real stimuli and real satisfactions and real adjustments. This by no means implies that every act that organisms perform under the urge of these native impulses is a sound or adjusting reaction. It may, on the contrary, be quite destructive. In nature the native reactions of the moth to light are sound. Its reactions to the artificial candle are not so.

We may classify the most important of these human impulses and appetites under four general heads: The *first* group of such impulses pertains to our physical surroundings; the *second*, to food, nutrition, and development; the *third*, to the social relations which rise from reproduction and sex; and the *fourth*, to knowledge, and to the meanings of experience, reality, beauty, and truth. There are few human concerns that fall outside these four types of relation.

1. Protective Impulses.—The impulses and satisfactions that are coupled with such general physical forces and conditions as temperature, drouth and moisture, light, chemical agencies, and enemies are largely protective. They include the desire for comfortable relations and freedom from pain, from fear, from uncertainty, and from extremes of any kind. These are the lowest, most animal, of our desires and comforts. We share them with most animals, apparently. There is usually connected with them only the pleasure that comes from being rid of the unfavorable condition which causes the distress and the mild comfort of feeling “in tune.” The keen delights that accompany some of the other impulses are not often found here.

2. **Nutritive Impulses and Satisfaction.**—A group of very keen appetites and gratifications clusters around the essential function of getting and using food and water and the like. These include hunger, thirst, the special "taste" for special types of food; also the desire for and satisfaction in exercise, play, work, talking, singing—any kind of muscular expression. These desires and comforts and behavior have directly to do with individual nutrition, fitness, health, growth, and development. They are positive, strong, and highly valuable. They are purely selfish and individual in their service. Being essential to life, they are common to animals and humans.

These two fields of adjustment, the protective and the nutritive, give rise to the struggle for existence among organisms, and have produced and maintain the competitive spirit and all the qualities that aid in the fight.

3. **Reproduction and Sexual Impulses and Appetites.**—The reproductive and sexual functions and impulses (See Chapter II) produce the species and mold the relations of one member of the species to the other members. The desires and satisfactions that accompany these are therefore *social* in their nature, and are at the basis of the development of the social, non-competitive spirit in organisms. They do not end in the well-being of the individual. They are illustrated by the powerful urges and satisfactions of sex and mating which are everywhere closely associated with reproduction; by desire for companionship and association and by tendencies to congregate; by the social devotions and services of parents for offspring. These are all seen in animals below man as well as in man himself.

4. **Curiosity and the Satisfaction of "Guessing."**—There is another group of tendencies and impulses which drive the human being to explore and experiment not merely for practical purposes but for the sake of learning about and appreciating his surroundings. We call it *curiosity* or the *scientific spirit*. It is a desire for knowledge, for facts, for novelty, for understanding of relations, for truth. The higher animals show some traces of this quality; but it is peculiarly a field in which human evolution has advanced. These desires and satisfactions are, of course, the foundation of intellectual and rational development, and are the means by which consciousness becomes adjusted to the universe order. Without them a logic, a science, an art, a philosophy, or a religion would be impossible. The fact that all such human adjustments and ex-

pressions are imperfect and relative in no way diminishes the high value of these mental functions and desires.

The Natural Cycle of an Appetite.—For the most part, these natural organic complexes of which we have been speaking as tendencies, impulses, urges, appetites, are not constant in their operation. They are rhythmic, rather. For example, such a group of impulses as we know in hunger or sex-desire among animals might be illustrated as follows. For some time after a full meal an animal is free from any tendency to crave or to seek food. Gradually, however, the effects of the meal pass away and waves of muscular contraction begin to take place in the empty stomach. These and the accompanying uncomfortable sensations which we call hunger are reflex and instinctive. Together these inner processes (with or without external stimulation due to the presence of food itself—through smell, sight, or taste) drive the animal to do the things which will tend to secure the food. Such behavior may be purely instinctive or reflex, or it may contain elements that have been acquired (a “conditioned reflex”). This desire and search for, this capture and eating of food, mixed with other factors, are accompanied by a rising emotional life culminating in keen pleasure. The full indulgence of the appetite is followed by a sharp decline in emotions and in activity. This feeling may reduce to the mild comfort of being satisfied, or to the partly disagreeable state of surfeit. All the keen appetites generally follow some such cycle. Just *how* the process follows through depends on variations in both the internal nature, inherited and acquired, and the external factors which stimulate.

The Sex Impulses and Appetites.—The phases of the animal sex cycle do not differ fundamentally from that of hunger. It follows the same course of gradual increase of desire and inner tensions, the behavior of the animal responding to the urge, the gratification and the satisfaction which comes with it, the relaxation of the tension and disappearance of desire, and indifference until the impulse is aroused once more. The course of this normal cycle of appetite, while naturally linked thus, is not inevitable; but it can be broken up or otherwise modified in humans, both by external factors and by the operation of inner chemical processes, or by consciousness.

Sex impulses and their consummation in conduct differ, however, in many practical ways from hunger. The sex emotions are much more complex; the ways in which sex desire can be aroused

are more numerous and varied; the males and females differ in their sexual emotions and in the modes of expressing them, and each thus strongly influences the cycle in the other; and the modes of pleasurable sexual expression range all the way from the merely animal contacts and courtship leading to sex intercourse up to the most complex possible social, intellectual, emotional, and esthetic forms of association and devotions, with or without the physical culmination. The result of all this is that the problems relating to the use and enjoyment of the sex impulses and to the behavior growing out of them in human males and females become infinitely complicated, more complicated by far than in any other human appetite.

The Question of Mental Differences Depending on Sex.—In recent times it has become the fashion to question whether there are any natural differences between the mental and emotional qualities of women and men. Of course it is clear enough that at least a part of the mental and temperamental differences which we see in men and women is the result of our social education. Everything we know of the impulses and behavior of the males and females of the higher animals, as birds and mammals, tends to show, however, that we cannot have such profoundly different sex and parental functions as males and females must perform without their producing differences in the instinctive, emotional, esthetic, and social temperament of the sexes. While we may never be able to say just how much of the difference between the terms “womanly” and “manly” is due to sex inheritance and how much to difference of education, there is no real doubt that there are basal differences, both organic and mental. Perhaps the most important mental difference between males and females in the higher animals is that the instincts and desires of the male lead to pursuit, and those of the female to attracting and being pursued. This is certainly true in the females, except possibly at the moment of highest desire. There is no reason whatever to question that these instinctive tendencies are likewise characteristic of human males and females, however they may have been covered over or increased by education and conventions. This distinction has probably more far-reaching social significance than any other temperamental difference between the sexes. Defense and chivalry in males are probably correlated with this tendency of pursuit, biologically. It is certainly not a mere matter of conventional patronizing growing out of a feeling of superiority, as resented by the

feminists. Indeed the difference in the social education complained of is not in itself an accident. It in turn, however much it has been overdone, grew out of the inherent differences.

The Sex Impulses of Females.—Among higher animals and man, the production of eggs is, in general, seasonal or periodic. The sex desires are likely to be keen during these seasons of egg production and tend to disappear entirely between seasons. Usually the period in which eggs are being incubated or the young are being carried in the body is not a period of egg production or of sex desire. In woman the egg-producing period occurs approximately thirteen times a year, or at intervals of four weeks. In general the sexual desires and physical satisfactions among women are less localized and probably less intense than among men; but these tend somewhat to increase with the activity of the ovaries in producing eggs. There appears, according to some investigators, to be a fortnightly rhythm of increased sex desire in women. There are apparently, however, exceptions to this condition. The sex function in women is more generalized, more profoundly systemic. Her sex emotions are correspondingly wide in range and power rather than local and keen.

The Sex Appetite Among Males.—Sperm cells in the male are produced much more abundantly than eggs in the female. While in males of some species there are also seasons of increased production, sperm cells are more likely to be produced all the time than are eggs. Males are therefore sexually potent and excitable, throughout the year, more generally than females are. This ability of being sexually excited at any time is particularly characteristic of the males of polygamous or promiscuous animals such as poultry, dogs, cattle, and horses. This among animals, is an effective biological device, because the attention of the males is thus concentrated on those females which are producing eggs, and those females which are not potent or which are carrying young are not in competition for the available supply of sperm cells. Sensitiveness and urge, as well as satisfaction, are highly localized about the copulating organs of the male and are usually keen. All this expresses itself in the instincts of pursuit.

What Effect Has Human Consciousness upon Sex Impulses?—In human beings, both male and female, a large conscious element has come into the sex life. This has done two things. In the first place, it has strengthened the sex urge and has tended to make it more continuous for females as well as for males. In the second

place, consciousness has gradually directed attention to the more emotional, intellectual, esthetic, and social elements as over against the more physical gratifications of sex. These psychological relations and satisfactions are even less limited than the physical, to special seasons. It is in the possibility of gaining pleasure from these higher spiritual refinements and irradiations of sex that man differs most from the lower animals. There is much more incitement and energy involved in the sex impulses of human beings than is necessary merely to secure mating. Because of this unused energy, sex and reproduction associate with and enrich almost every worth-while relation of life. In women apparently more of the sexual interest expresses itself in these less physical and more spiritual ways. This is probably connected with her biological specialization of reproduction. It is here chiefly that women differ from and surpass men.

Effects Which These Differences Work out in the Sex Life of Each.—Because the female carries the eggs before and often during fertilization, and by some form of extra attention usually cares for the fertilized eggs or young, her sex life is much more closely connected than that of the male with the problems of successful reproduction. Her instincts, impulses, and behavior therefore must be such as both to attract the male and to fit her for the care of offspring. Her functions make demands upon her of attractiveness and unselfish and sacrificing attitudes and habits. The male on the other hand must have instincts and qualities which enable him to appreciate the attractions of the female and to seek, win, and fertilize her. This demands on the whole a more aggressive, imperious, self-gratifying nature. The variations of these themes which we find in animals are most extraordinary; but the underlying theme is pretty constant.

How Human Consciousness Comes to Strengthen These Impulses.—It will be understood that these sex and reproductive appetites and satisfactions (all the necessary appetites indeed) are powerful enough to keep the species going in the lower organisms that do not have the effective type of consciousness which man has. Man has, of course, all the biological impulses which the lower animals have. But in addition to this, he probably has a keener present consciousness of his desires. He has also the kind of consciousness which we call memory or imagination, by means of which, whenever he has a keen desire, he is able to bring into the present desire what he remembers of past satisfaction. Further-

more, by the use of imagination he can look forward and anticipate and purpose and plan for the gratification of this desire, as probably none of the lower animals can. The first result of our human consciousness, therefore, is to take our crude appetites and satisfactions and make them both more intense momentarily and more lasting in their effects. It is this and similar facts that make it true that our human appetites do not carry their own guidance and controls as in the lower animals. They are all more powerful than is necessary to secure their biological ends.

In Practice How Are Sex Appetites Aroused?—It will aid us in understanding the tremendous power of the sex appetite in human life to examine briefly the various ways by which these complex urges are stimulated, and the organic machinery by which we respond in one way or another is started. These stimuli of the sex complex may be classed somewhat uncritically thus: (1) *Internal* elements, including (a) certain basal inner physiological processes which are largely reflex and for the most part do not arise into consciousness at all, and (b) the inner mental states such as thinking or remembering or imagining; and (2) *External* elements, which include (a) direct physical stimulation of the genitals, and (b) appeals to sex consciousness through the senses, particularly in man through the more esthetic senses of sight and hearing.

How Do the Inner Physiological Incitements Work?—All incitements are in an essential sense physiological. Under this head, as limited above, may be classified specifically certain inner, largely reflex or automatic processes which usually do not operate through consciousness. Such are:

1. The internal secretions, or hormones, produced by the sex glands, which on the one hand stimulate the growth of the sex organs and on the other arouse the special instincts, desires, and temperament that accompany the maturing of sex life. We have seen how castration destroys these temperamental qualities of both males and females, just as really as it makes reproduction impossible. These hormones doubtless have something to do with seasonal sex activity and latency.

2. When the bladder, or rectum, or the seminal cavities become distended there are set up nervous reflexes which may cause congestion and even involuntary erection of the genitals, or otherwise draw attention to them.

3. Possibly the use of stimulants and other unhygienic living

may modify the nervous connections in such ways as to increase or decrease the sexual sensitiveness and reactions.

4. Less understood by us are the physiological changes which produce the rhythm of desire, seeking, and satisfaction, followed by a period of definite lack of desire. Gradually capacity for desire and actual desire return. We know something of how it returns in hunger. We do not know in respect to sex. Possibly this too is connected with the hormones.

How Do the Mental States Influence the Sex Urge?—The sex impulses have such powerful appeals that, if not definitely within consciousness, they are continually on the verge of it. Our curiosity is always playing about such interesting things. Our memory is continually bringing back past thoughts or experiences which have interested us or have given us pleasure. Our desire for enjoyment and for novelty is continually joining our curiosity and our dominant impulses to urge us to anticipate and experiment and plan ahead. Through these various conscious operations of our own sex states the possibilities of satisfaction are continually brought to the front, even when there are no external appeals to us, and apparently when there are no recognizable physiological changes to which we can trace the mental states. Imagination, ideas, memory, and purposes may serve, depending on their intensity and character, either to weaken or strengthen our sexual tendencies. The great “unconscious” nature to which Freud and his followers have brought our attention, doubtless operates perpetually to influence the sex states and behavior.

Physical Stimulation of the Genitals.—Sex feelings and desires may be aroused and the whole sex reflex brought into play through physical handling of the organs, through clothes that bind or rub, through irritations caused by malformations and accumulated secretions of the sex organs themselves. These mechanical stimuli operate through the highly sensitive surfaces and the rich nervous connections of the sexual apparatus. Such conditions may lead young children quite unconsciously into the practice of masturbation.

Arousing Sex States and Responses through the Senses.—In most animals the very sight of the female is sufficient, in season, to arouse the whole sex-reaction of the male. Her odor or voice may act in a similar way. The same is in a considerable degree true of mankind; but by conventions and conscious control this has been greatly modified. Nevertheless, in various ways—by sug-

gestive pictures, stories, contacts, gestures and actions, and by exposure of parts of the female body not usually seen, male sex impulses may be promptly aroused, especially among those who have not cultivated control. One of the most difficult problems of the later stages of human courtship lies in these facts. The great value of a period of courtship is the increased understanding which can come from the intimacy and the removal of the ordinary barriers. This very intimacy, however, encourages situations which inevitably arouse the physiological mechanism of sex and make sex control more difficult.

The "Higher" Psychology of Sex.—If this were the whole psychology of sex, the conditions pictured in the last paragraphs would lead "instinctively" and mechanically, as in the higher animals, to physical sex gratification. It is not, however, merely a mechanical matter, and the boy and girl, under these acute conditions, may have such conscious ideas, ideals, tastes, attitudes, and purposes that the normal animal result is postponed and the personal "psychology," while still dominated by sexual purposes and enjoying sexual satisfactions, does so on a plane of friendship, sacrifice, and consideration. While the mechanism of inhibition is doubtless just as native as that of expression, this control of the normal animal cycle of sex gratification, in the interest of other personal and social values, is no nearer explanation by the endocrines, neurons, ions, and electrons of to-day than by the cells, chromosomes, and molecules of fifty years ago. The problem is still entirely practical and empirical.

Sex Education is a Means of Adaptation.—For an individual or a species to learn to meet its environment satisfactorily, the biologist calls *adaptation* or adjustment. Such adaptation is not mere conformity. It is not stagnation. It is to make the most successful and practical working combination of flexible internal powers and tendencies with the varying external forces and conditions. Successful adaptation to an artificial environment demands artificial aids and devices. All education is necessarily such an artificial device for saving experience.

In the case of sex the child may inherit *all* the unfolding racial sex urges and longings, without apparently having inherited *anything* from the particular experiences of its ancestors who have been for centuries building up this complex and artificial sex environment into which the child must be fitted. Effective adaptation to the more essential biological and social conditions of existence is the very essence of

success and happiness in any grade of human life; and because these irradiate into almost every human interest, there are apparently no life conditions that carry more of success or failure, or happiness or misery, than those connected with sex and reproduction.

How can the child be put in possession, in time to be of any service to it, of a happy and successful adjustment of its inner sex impulses and development to the social conditions under which its whole sex nature must be expressed? Some of the practical aspects of sex psychology in relation to education will be discussed in succeeding chapters.

CHAPTER IV

SOUND AND UNSOUND USE OF APPETITES, INCLUDING THOSE OF SEX

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. How are appetites controlled among the animals? What prevents excesses? Mechanisms of inhibition. Why do humans have more difficulty?
2. From a purely "natural" point of view, what would be a sane and reasonable program of use and indulgence of appetites among humans? The individual elements. The new factors introduced by the social situation. The conflicts between the individual and social elements. What solutions of the conflicts? The basis of these, and the spirit in which they must be made.
3. Apply this solution and program specifically to sex appetites and their expression.
4. Arguments offered for unrestrained sex indulgence. The chief fallacies of these from biological, psychological, esthetic, social, and ethical grounds.
5. Is abstinence from sex intercourse incompatible with health and development? What are the grounds for abstinence outside of marriage? Which of these are most useful for educational purposes? What principles should govern sex indulgence in marriage?

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Parker, *Biology and Social Problems*, pp. 126-130.

What Should Be the Human Attitude Toward Appetites?—As a simple biological statement then, we may fairly say that all marked natural appetites in animals and men are grounded in some real use to individuals or to the species in their evolution. The normal, natural reaction for the animal is to follow and to gratify his various appetites as these assert themselves and as the opportunities come for doing so. Under ordinary circumstances there is no great or hurtful over-indulgence of these appetites by healthy animals. The very character of the instinct, the flow and ebb of desire, and the conflicting instincts automatically take care of the situation. It is important for human beings to discover whether the animal program is a sound and effective one for them.

As a matter of fact some people have been disposed to argue

that the more or less simple conditions of the appetites in animals will sufficiently give us our clue to suitable human behavior in respect to sex and the other impulses and appetites. They have been disposed to say: "The individual human appetites and desires are a sound and sufficient guide for conduct. These are essential biological wants, and their evolution and strength point to needs which should be met. It is stupid, unhygienic, and puritanical to deny these gratifications. The only rule of life is the joy of gratifying the desires as they arise."

Some Added Elements in Human Appetites.—This would be an easy solution of our problems, but the matter is by no means so simple as this. The human is a much more sophisticated being than the other animals, even if he does retain all their appetites. In the preceding chapter attention was called to the way in which our natural inherited appetites are reinforced by our consciousness and our remembered experiences and thus raised into acquired personal, individual desires, which, so to speak, are piled on top of the natural appetites themselves. In other words in no human being, except in an imbecile, are there the mere unmodified natural impulses to be considered. We humans are likely to be over-greedy, over-curious, and over-sexed, partly because of our remarkable power of imagination, and partly because some of our energy, which in animals is given to the crude struggle for existence, is left free to reinforce our desires. All of this means that the individual human being has reached a place where his impulses alone do not contain their own controls, as in the lower animals. They are not safe guides to behavior. For example, no person who understands human hygiene would hold that hunger and taste are as satisfactory guides to the kind, quantity, or time of food among men as they are among animals; or that they are as safe as reason based upon experience and observation. The same is even more true of the sex impulses.

The Storing of Experience.—Because the human individual can also be conscious of the *after-effects* of his own over-indulgence in eating and in fighting and in sex, into which his increased desires have carried him, he can build up a store of experience. Memory can bring up not alone the pleasures of past self-indulgence in any of these things, but also the unsatisfactory elements in these same experiences. Emotion and reason play about these individual experiences, comparing the favorable with the unfavorable elements, and certain individuals, at least, find ground for some control of

desires, even in the interest of the greatest individual satisfaction. This is the peculiar mark of the rational human. It is the beginning of any possible personal conscious choice between courses of conduct.

The Social Element.—The conditions are made still more complicated by another fact. Society is more consciously and compactly continuous among humans than in any other species. One cannot follow his appetites without involving the welfare of others. The conclusions of an individual from his own emotional and intellectual interpretation of his experiences and observations may be passed on to others of the same or of a later generation. This insures both that there will be different schools of thought about such matters in any generation and that there will be a difference of viewpoint between the mature and the young, between the more or less organized social experience and deductions from the past and the inexperienced desires of the young. Both the temptations to indulgence and the necessity of restraint are multiplied by our social mode of life.

This situation is full of interesting possibilities, both good and bad. It makes possible a very definite way by which the young may be aided to acquire better control over their appetites without running the risk of disastrous experiences on their own part. It brings a digest of the stored experiences and feelings and reasoning of the race to the individual, earlier and in more balanced form than he could possibly get it for himself. Much of it may be given before his appetites gain headway and he may thus be given a precocious bias toward certain behavior and attitudes. Such education may serve thus as a kind of prophylaxis of behavior. On the other hand, the mature generation may be so sure of the value of its interpretation of the racial experience, and the new generation may be so determined upon its own rights of experience as to reach an *impasse*. This conflict between youth and society is more or less true at all times. The present, however, seems to illustrate this state of conflict peculiarly well.

Applies to the Sex Impulses.—If the more powerful impulses do not any longer accurately represent in us the actual net biological needs of human beings, and do not carry automatically and instinctively their own suitable controls, how should we determine individually or socially, what is sound or unsound in respect to sex behavior? This problem involves some of the most searching questions which we human beings have learned to ask of life.

Furthermore, the answers we give to them are among the most important practical considerations bearing upon the whole course of individual character and of social evolution. It is not enough to answer these questions to our own satisfaction. We must, to be effective, answer them to the satisfaction of the new generation. Some of these questions are: Is sex intercourse biologically necessary for the health of the human individual? Is it necessary for mental or emotional health, that either males or females shall follow these impulses to their natural physical gratification? Is it possible to control these impulses at all? Is it impossible to do so to the point of total abstinence from sexual intercourse? If it is possible, is it desirable, so to abstain in any degree and at any period of life? If so, what determines when and to what degree it is desirable? Is there any necessity of abstaining temporarily or permanently? If so, is such necessity individual or social or both? Are there any essential differences between males and females in respect to any of these questions? If, as may prove possible, there is a definite conflict between individual satisfaction and even health, on the one hand, and social welfare on the other, is any reconciliation possible, and on what basis will a sound solution of the conflict be made?

The Developmental Argument.—Before taking up some of these questions in detail it is desirable to consider two or three arguments and points of view relative to sex, and to the other strong native impulses which have much to do with human health, happiness, conduct, and social evolution. It is sometimes put in this way: "The only thing we can be sure of in respect to the various social sanctions and rules of behavior is that they cannot be absolutely right and final. Therefore, apart from the poor pedagogy in trying to do so, no mature generation has a right arbitrarily to impose its standards of sex conduct or any other of its controls upon the new generation. We should rather seek to call out in each individual the natural powers of feeling and discriminating through experience and reasoning, which will cause him to develop within himself guiding principles untrammelled by the crystallized adult moralities of his time."

There is certainly something vital in this argument, and yet its advocates often seem to ignore the fact that these same social standards are themselves the result of just such a gradual evolutionary summing up of individual human experience. While they cannot be infallible, the competition of various ideals makes it

equally impossible that they should be completely wrong or completely theoretical. It is poor pedagogy to try to impose racial experience upon youth dogmatically and arbitrarily; it is, on the other hand, poor humanity and equally poor teaching either theoretically or practically to ignore the results of past social experience, *always reinterpreted in the light of present knowledge*. A considerate and democratic way must be found to transfer the experiences of the past. This is very different from denying them altogether at the command of the individual desires of the new generation.

The Individualistic Argument.—Some individualists claim that the health, the necessity, the happiness, the welfare of the individual must be the final test of individual conduct; that this self-considering privilege is the normal course of freedom and progress for human evolution just as it has been in the selfish struggles of the lower animals. The reader will realize that this is merely the full application to all life of the Darwinian theory of selfish individual struggle and the survival of the winning individuals, as the sole mode of progress. It ignores the fact that all the later evolutionary progress of the higher animals, including man, has depended quite as much, if not more, upon the subordination in some degree of individual freedom of behavior—whether through instinct or consciousness—to the advantages of mutual aid and to the impulses and behavior which we have been calling *sacrificing and social*. This non-competitive or social element is seen in the higher animals and in man in reproduction itself, in parental care, in gregarious and coöperating impulses, and in all really social organization. There could have been no social coöperation, to say nothing of preserving experience in social codes and sanctions, from an unmodified individual struggle for existence. If there has been any social evolution in the past, or is to be any in the future, it can be only as the individual impulses give way not so much as in Darwinian evolution, to the stronger impulses of the other individuals competing with them, but give way to social purposes, as conceived by progressing society and conveyed to the developing individual primarily unconsciously in the form of habits, but supplemented consciously by rational or emotional motives.

The individualist is prone to say that the social moralities of self-restraint are merely the “rationalization” of prejudices. To a certain degree this is true. However, it is even more true that the individual’s conclusions for self-indulgence are likely to be

simply his own desires rationalized. We are more prone to rationalize our desires than to accept restraints.

The Esthetic Argument.—There is definite pleasure, satisfaction, and attractiveness connected with the gratification of all the desires and appetites of men. We have seen that these pleasures are not, in any evolutionary or biological sense, the primary fact in the reflex or the impulse or the behavior. The pleasure is a by-product of the total reaction. *The primary value of any impulse is securing behavior which is adaptive, pragmatic.* The significance of the pleasure is that it stamps in and makes the behavior habitual. Now, it is from such emotional by-products as attractiveness, pleasure, and satisfaction that both the general sense of the beautiful and our particular standards of beauty arose in us. It is not surprising, in the light of this vivid, pleasure-giving, and enlarging approach to life, that many should erect the appreciation and search for satisfaction and “beauty” as the prime object of life and behavior. Out of this emphasis grows the cult which condemns pragmatism, utility, restraint, moralities, and the like, as “puritanic,” kill-joy and philistine; which preaches pleasure and beauty for their own sake.

Applied to sex this view would exalt the pleasures and happinesses that connect with sex above the evolutionary and social uses and values of sex itself, even when these are in conflict. It would make a partition of life, and try to gain its beauty apart from its reality, adjustment, and truth. It would seem truer proportion both in organizing a philosophy of life and in practice, rather to make first emphasis upon the individual and social objectives which our observation and reasoning would seem to find in the sex evolution, and then to support these consciously as unconscious nature seems to have done all along, by the beauties and satisfactions in so far as this can be done without destroying or degrading the primary evolutionary ends. *Beauty and enjoyment as an aid to right adaptation furnish a marvelous motive. As a chief end of existence they are very partial and shoddy.* To conceive them so, would seem to destroy the very evolution of which they are the esthetic product.

The Question of “Sex Necessity.”—All vital inherited appetites apparently carry with them some necessity of indulgence. Hunger, thirst, and curiosity are clear examples. Does the sex longing carry a similar necessity? Is it necessary to gratify the desire for sex intercourse as it is that for food? If so, just where

does the necessity lie? No final answer can ever be made to these questions until the term "necessity" is analyzed and used much more exactly than is ordinarily done. There are certain forms of sex necessity which we may admit at once.

Sex intercourse is necessary for reproduction and the perpetuation of the species. This is its primary biological significance, and this is the phenomenon upon which its imperiousness has been built.

We may say also that sex intercourse is necessary, if it is held essential that every individual enjoy *all* forms of pleasure-giving human experiences, irrespective of circumstances and of results. Sex necessity is sometimes meant to imply that sex intercourse is practically inevitable in the case of a certain percentage of individuals who lack the intelligence or the character for self-control of appetites. These two uses of the term may be dismissed both as trivial and as begging the real question.

The following, however, are the phases of the question which interest us here. Is it *possible* for the average human individual to be so educated that he may forego physical sex intercourse without significant injury to bodily development or health, to sex development, or to normal mental health and character and happiness? We must ultimately meet, but are not just now concerned with, this related and equally important question: *Is abstinence from sex intercourse desirable or necessary?* And, if so, under what circumstances? The arguments now presented relate to sex necessity and the possibility of abstinence; not to the problem of the desirability of it.

It must be admitted again that this essential question cannot now be answered with scientific finality. While sex intercourse is always the wholly normal physical culmination of the chain reflexes which may be included under the term "courtship," and is the natural biological expectation of any sexually mature individual, animal or human, the popular opinion as it now stands that sex intercourse is necessary either for sex perfection or for development and health is worse than worthless. It must be discounted as merely the child of the wish, an effort to make rational a thing we powerfully desire, with no scientifically tested facts to prove it. And the burden of proof is upon the believer in this necessity.

Is Sex Intercourse Necessary for Individual Development or Health?—While there is no experimental evidence that sex perfection or personal development or health depends at any point upon actual physical sex expression, there are, on the other hand, certain facts which create a strong presumption against such necessity.

1. In the first place, the reproductive and sexual functions are not in any sense self-preservative among animals generally, as hunger is. They are wholly race-preservative functions. The appetites and desires connected with them, therefore, presumably, also lead not to individual preservation but to the perpetuation of the species. Hence it is not at all likely that any individual *must* indulge them for his own upbuilding; but merely to reproduce his kind,—the function for which the appetite stands.

2. In the second place, the development of the sex structures and the stimulative influence of the sex secretions upon bodily and mental development proceed with full effectiveness during all the formative years from conception onward, when there is no possibility of any individual sex expression of this sort. There is no likelihood that intercourse should suddenly become necessary, in order to carry on the work thus effectively done by basic chemical agencies which continue to operate unimpaired. The orgasm of intercourse is, from the point of view of either fact or probability, no more necessary in this vital glandular function of the testis and ovary than a spasm of weeping is necessary to the continuous health and efficiency of the tear glands by which the eyes are continually moistened. Formation of sperm or ova seems, furthermore, to depend upon deeper physiological conditions, and to occur with no reference to actual intercourse. So far as we know them, copulation has no influence upon either of the two basic functions of the gonads.

3. In the third place, in so far as *biological* tensions tend to arise in connection with the sex desires which do not culminate in intercourse, there apparently are biological expedients, such as exercise of body or of broader interests, which tend to prevent these strains; and others, such as seminal emissions, which release them physically much as intercourse does.

If unrestrained sex indulgence is to be justified, this must be done at present on other grounds than that it is biologically necessary.

Is Sex Intercourse Necessary to Emotional Health and Character?—Most will agree that contact and companionship between the sexes are both inevitable and desirable, and all will admit that these contacts lead by all too easy and natural grades to sex desire and to physical intercourse. Is it intrinsically injurious emotionally to encourage these initial contacts and to arouse these desires, and then to control and deny them short of the biological animal climax? This question is at once one of the most vital and most difficult that can be asked about sex.

The best evidence that we seem to have at the present moment indicates that any of the sex processes and relations from mere companionship of the sexes, through all the forms or stages of courtship and affection, on to sex intercourse itself *may be interrupted, controlled, and denied in such ways as to create in the individual most unhealthy emotional states*. The psychopathologists have demonstrated, for example, that unmarried men and women who are continent show a high percentage of mental tensions, of bad orientations, and of neuroses, and have traced these to sex repressions. Of course, exactly the same thing may be said with respect to the repression of any of our strong, pleasure-giving desires, whether these are among the basic instincts or are merely acquired desires and habits. That is to say, *we can so react to any disappointment, however trivial, as to be injured by it*. Is such bad result of self-denial of sex desires intrinsic and necessary, or is it rather the outcome of an unfortunate and repressive manner of denial?

Even assuming that the psychopathologists are entirely correct in regarding these psychoses as exclusively sex complexes, they have by no means conclusive evidence that these strains are due to the mere *lack of physical intercourse*. They may be due to the lack of the whole normal and inspiring intimacies and interests of the married life which they see others enjoying, and which they have been trained to expect, rather than to mere deprivation of sex intercourse. Our training of our young people both as to sex expectation and to sex control has been very much at fault.

The really essential question is: Can sex control to the point of abstinence be secured in such a way as to be psychologically harmless? We have, as yet, no compelling final answer to this central question. But the evidence we have seems to point to an affirmative answer, if we can only make the method of education and control sound. Finally, furthermore, it is *a priori* improbable that *abstinence from any indulgence which is not biologically essential to the individual, is in itself physiologically or psychologically unwholesome, apart from the methods of securing the abstinence*.

The Home and Its Meaning.—Before we can properly answer the other questions raised (on page 45), it will be necessary to examine briefly the accepted conditions of sex life and reproductive processes among the civilized peoples who have given most conscious attention to these matters. Founded in the devotion of the mother to her children and on the long period of infancy and childhood through which they must be cared for, supported by the

more and more binding and permanent devotion of the male to his mate and of the father for the children, and supplemented by many other secondary factors, the *home* has been gradually evolved among all grades of human beings. The home is doubtless the most successful social contrivance which has yet appeared. It has probably done more to advance the possibility of a civilized society than any other fact in our whole evolution. It is assumed in all this discussion that its best points must be preserved and improved, with this possible upward racial evolution very consciously in mind. The home, at its best, at once produces, educates, and motivates offspring, increases the sympathies of parents, enlarges the sexual love and happiness of mates, beyond any other device which humanity has worked out. On what mental states do its preservation and betterment rest? Obviously these depend upon love, mutual faithfulness, and confidence of the mates; upon intelligent tenderness and devotion of parents toward children; and upon democratic, confident participation by the children in the spirit of this group and in its satisfactions and obligations. Any attitudes or conduct which war against the best development of these qualities and relations are inimical to the home.

✓**The Form Which This Home Has Taken.**—In what ways have these factors worked out in the making of the home? After experiments with all possible sexual, reproductive, and child-rearing combinations, the general trend of the more civilized human groups has been toward a home built upon formal marriage, one man and one woman, and joint responsibility for the rearing of children. This marriage is theoretically held to be a permanent contract for life, implying mutual obligations of mates and joint obligations to society, and is to be dissolved only under conditions which destroy its integrity by destroying the spirit mentioned before. It is only fair to say that this home, while often found in its highest possible form, is in the majority of cases far from being realized, and in many cases is a complete failure. This ideal of the home where supported by religion, is often held as of divine sanction.

✓**What Sex Attitudes are Pre-supposed by the Home?**—This monogamous home is supposed to rest upon certain conceptions and practices of sex life. For example, it assumes complete sexual faithfulness of both husband and wife as necessary to its success. Among those who regard it most highly it also assumes sexual abstinence before marriage on the part both of husband and wife, and such sexual expression and control between mates in marriage

as shall best serve the mutual confidence, happiness, and health of the mates. Side by side with this attitude, however, there has always been a claim by men, which has been more or less accepted by women, that men should not be held to as strict standards of sex behavior as women should; that men are so different from women biologically that they cannot be held to the same standards of continence.¹

Are Continence and Abstinence Possible?—The term *continence* is variously used. Perhaps it is ordinarily used by those who advocate it as meaning abstinence from actual, physical sex intercourse before marriage, faithfulness in marriage, and temperance during marriage. Possibly the term might better be used to describe a *temperate* use of the sex function under all circumstances. Certainly in this latter sense few would deny that continence is a perfectly desirable thing, and a possible thing to all people who are of an average intellectual and emotional balance, or above. Possibly it would have to be said that there is about one third of the population whose mentality and sense of social responsibility are not of a sufficiently developed type to make voluntary, temperate use of the sex appetite possible at any time, to say nothing of voluntary total abstinence.

Abstinence, used in this connection, means complete sex denial, so far as intercourse is concerned, except in wedlock. Abstinence through long periods of time has been shown to be perfectly possible in individual cases both of men and women, as well as of other animals, and not in itself injurious to individual or to social health. We have no sufficient evidence to indicate that such restraint is not possible to the average or normal human being if suitably trained. We have many evidences that the differences among average people in this respect arise from differences in point of view and of willingness to control, growing out of education, rather than to differences in the strength of inherent sex impulses or powers of inhibition.

Are Continence and Abstinence Desirable?—Most students of the problem would agree that continence, in the sense of moderation, is desirable in this (as in other forms of self-indulgence) both in marriage and out of it. Is a temperate indulgence of sex undesirable before marriage or outside of wedlock during marriage? Some thinkers make a distinction between adolescent young people and mature unmarried people, on the ground that *any* sex intercourse may interfere with normal development before complete maturity, but not be

¹ The biological and economic aspects of the home will not be considered here. For further discussion of the subject see Chapter VII.

injurious later. There seem to be no sufficient data to support this distinction. There is no actual evidence that occasional sex intercourse is physiologically more harmful to a youth than to an older man. Over-indulgence may well be worse for him in various ways. On purely *physiological* grounds there is no reason why temperate sex intercourse should be allowed in marriage and denied to the unmarried. Marriage makes no difference whatever in physiology. *It is to be admitted frankly therefore that any grounds for sexual abstinence of people, younger or older, are not biological—but social, esthetic, and ethical.* This does not mean that they are any less compelling.

What Are the Real Grounds of Abstinence?—Every scientific consideration indicates that reproductive processes and the associated sexual impulses are not *individual* but *social* privileges and phenomena. Two or more people are always involved, and society is deeply interested in every instance, for its own self-protection and development. *If abstinence is desirable or necessary, it is primarily because of the effects of sex behavior on the home, on the emotional qualities in the individual upon which the success of the home is based, and on the larger society which depends on the home and on personal character.* Life, history, and literature show us that genuine home-making demands complete mutual confidence, trust, love, and faithfulness. These necessary feelings for a mate cannot be complete and permanent and of uniform and assuring character, in the face of a life of lust before marriage and of philandering during marriage. This truth has not come about by artificial conventions imposed upon us by reformers; it rests on inevitable biological and psychological facts. The jealousy and resentment that flow from unfaithfulness kill happiness and the home spirit. This jealousy is not a human nor a modern invention. It is as old and as normal as love, and is a constructive biological check on promiscuity among both animals and men. Out of this personal jealousy, and of other factors which need not be traced here, the social sense of sexual faithfulness and of virtue has come to both women and men.

Unless there comes a fundamental degradation of human ideals, and a reversal of evolution, society will increasingly resent conduct which dishonors this mutual home relationship. In addition, therefore, to the positive social motives already suggested and to the loss of the happiness of home life, there will be powerful personal penalties visited upon those who transgress this seemingly necessary social demand. No sensitive man or woman can live a loose and promiscuous life without involving himself in connections which compromise and

debase him in the sight both of himself and others; in concealments that are humiliating; and in social bravados that do not convince and are not worth their cost to him. Inevitably he gets his private and his social life into incoördination and discord that lead naturally to unhappiness and bitterness of spirit and to disintegration of all that is peculiarly human. There must, furthermore, be a certain feeling of dishonor to the unfaithful man who is matched with a virtuous woman—a feeling of a scrub mated with a thoroughbred.

Partial versus Full Monogamy.—It is only fair to state that there are two diametrically opposed views as to the meaning and results of the practical failure and evasions of the ideals of the completely monogamous life, as seen in amateur and professional prostitution. There are those who seem to believe that monogamy is made workable at all only because we do not completely live in it; because of the “liberalism” which frankly allows and justifies the relaxation. There are, on the contrary, those confident enough in the social meaning of faithfulness and of personal restraint for the sake of this social goal to hold that these departures are weaknesses and not strengths. They believe that the only cure for the ills of monogamy as seen at present is a more full and appreciative acceptance both of its privileges and restraints. The testing of these conflicting opinions will doubtless be a battle-ground of the future.

Suppose Individual Interests and Social Welfare Conflict?—Even if it should be proved that there are some dangers to the emotional life of the individual coming from control or denial of the gratification of desires, after we have done the best possible to get control in the most wholesome ways; and if the gratification of these desires out of wedlock endangers vital social institutions upon which human progress depends, what attitude then shall we take toward the question of sex indulgence? If sex denial produces strains in some individuals who are not married; and if sex indulgence by unmarried people or by married people out of wedlock injures the home, in what spirit can this sex-tangle be solved? *Broadly we say without hesitation that we have come to the place in progress where even individual privilege and comfort must give way for the social good, if social evolution is important.* To be sure the very most constructive way must be found to bring this about; but it cannot be settled by individual preference.

What Then May Be Regarded as Sound Sex Usage?—In respect to impulses which have not only made society itself but have also tended more and more to make the individual social, we must hold

that the best human evolution must be toward their more perfect application to social welfare and development. All use of reproductive and sex impulses should more and more put social advance before individual gratification. Because these impulses have made the home, the family and home become the controlling factor in determining what is sound and what unsound about sex behavior. In the opinion of the writer, both social health and social evolution center in this beginning place of human heredity and education; and in turn, sex education, character, and sex control determine the health of future homes. If one adopts human, rather than animal, standards of sex conduct, one may summarize his sex limitations somewhat as follows: Sex intercourse may not be indulged to the degree of license under any conditions; nor can it be honorably indulged: (1) If it involves the danger of personal or social injury of another for one's own gratification; (2) if it lowers one's own higher esthetic, social and moral appreciation of the self or of another; (3) if we are unwilling to grant to all other persons the same privileges we claim for ourselves; or (4) if the general indulgence by every one, both males and females, in the privileges we claim for ourselves would injure the social and racial development or undermine the confidence necessary to form successful homes.

How Has Emotional and Spiritual Progress Come About?—There is a reassuring evolutionary fact which needs to be considered by those who demur at giving up personal sex gratification for the sake of the development of a social institution and a social future. All progress which individuals themselves have made away from depending upon the gross and self-limited animal gratifications for their happiness has come about by just this fighting, mastering, and giving up of the more animal and instinctive indulgences for finer forms of satisfaction. The finer pleasure of the joys of sharing could never have arisen unless some human beings had been willing to forego some of the selfish pleasure of devouring all they had. The mutual delight of human love and companionship based upon faithfulness and devotion could never have become possible unless some human beings had refused to gratify their lusts as they arose. *There is no other way either of personal refinement or of social progress except through the sublimation of a part of the animal desires.* This is not confined to sex satisfaction; but we have every evidence that sex is no exception to the rule. Our problem is to master our over-charged appetites in such ways that both social welfare and the highest possible constructive values to the individual may come from his sexual nature.

CHAPTER V

SEX AND CHARACTER

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. Character is not a simple unit to be described by a single term, as "good" or "bad." Made up of many elements or functions, as: Impulses, desires, habits, tastes, ideas, standards, ideals, motives, attitudes. Illustrate how character includes these and more.

2. Nevertheless, no one of these elements can actually be separated from any other. For example, illustrate how knowledge modifies taste; how prejudices influence conduct and attitudes; how habit increases or decreases sensitivity.

3. It is convenient (because character is so complex) to separate, in thought, these factors in character; and it is possible to arrange training which emphasizes one factor rather than others. For example, one can educate ideas without changing desires much, or the reverse. Habits may be molded without correspondingly increasing knowledge. We should couple *conduct*, *ideas*, and *tastes* so as to improve all.

4. What are the best tests of character in ourselves? In others? Is adjustment such a test? What are the most vital adjustments we must make?

5. Show that sex enters, helpfully or hurtfully, into most of the adjustments of life which are important to character.

6. Consider character as a permanent mechanism of sexual control and guidance. Show how ideals and habits of goodness, fairness, duty, right, and beauty aid in this.

REFERENCES

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Galloway, *Biology of Sex*, Ch. 7.

Galloway, *Sex Factor in Human Life*, Chs. 3, 7, 11.

Galloway, *Use of Motives in Teaching Morals and Religion*, Chs. 2, 3.

Gray, *Men, Women and God*, Introduction, Chs. 1, 5, 6.

Royden, *Sex and Common Sense*.

Have We Been Omitting Character?—Many leaders who have been following these statements will doubtless be thinking something like this: "Does the writer mean to say that there is nothing in our human lives but these biological and psychological elements which have been mentioned? Does he not recognize the power of moral qualities, of faith, of a sense of obligation, of character, and of re-

ligion? And if these things are real and influential in life, must not our sex qualities and behavior be guided rather by these than by the mere biological and psychological facts? The writer hastens to answer that he both recognizes all these human elements and regards them of the very greatest importance in this issue.

Two Views of Human Character.—There are two rather distinct ways of looking at human character—the *mystical* and the *material*. The former would exalt personality entirely above its physical foundations and treat it as a supernatural entity quite beyond the scope of scientific method. The latter regards the inner aspirations, the emotional powers, motives, and foresights as negligible phenomena only incidental to the mechanical biological processes. Both cannot be right. For practical purposes both are partially wrong. Sex, for example, enters into character by way of very material factors and equally through the most emotional, esthetic, rational, and non-material. In consequence, when we would train character, we may not deny, on the one hand, that our higher, conscious qualities are significant for its guidance; nor hold, on the other, that scientific approaches are futile and that only supernatural interventions can explain or influence it.

The “Raw Materials” of Character.—In the spirit, then, of this combination of the two points of view, we must insist that the biological and psychological and social considerations of sex of which we have been speaking are not alien to “character” nor to the “spiritual” nature of man. Indeed they are the very stuff of which character is made. It is now our task to try to see what some of the elements in human personality and character are, and how the sex qualities are related to these.

Character: Considered Negatively, Positively.—*Character is not a simple, definite, and stable unit or entity.* It is very complex and, like our complex physical bodies, it is continually changing as the parts change of which it is composed. And yet there is a unifying use or function about character. It is not a mere *idea*. It involves the bringing together of our various powers and tendencies and activities into a more or less harmonious relation. Furthermore, it tends, like memory, to *perpetuate* itself and to become habitual in the very act of harmonizing its parts. We do build up within ourselves, by the very act of living, a special personal oneness, which even outsiders can recognize, in accord with which we measure and master, or are mastered by, situations as they arise.

Character, as we are using the term, does not consist merely of

the stimuli and the sensations we get from the outside world. It is not the behavior or conduct which we produce. It is not the nervous structures that lie between and connect these sense organs and the muscles; nor is it the mere passage of nervous impulses along these connectives. *It is a state or attitude of ourselves* which accepts or rejects stimuli, which approves or disapproves sensations, and which in some degree determines what our behavior shall be under these conditions. It may even do all of these things *beforehand, in anticipation of the events* themselves. Character is certainly influenced by both stimuli and our own behavior, and by everything therefore which enters into our behavior. Character is perhaps best expressed by saying it is that mixture of sensitiveness, of appreciations, desires, habits, standards, disposition, sympathies, loves, ideals, sense of duty, motives, attitudes, and purposes *which determine what choices and conduct shall be adopted under the various conditions which incite us*. Character, therefore, is pragmatic, practical, important. Its function is to adjust *the person satisfactorily to what is most significant in his life and his surroundings*. It is a determiner of conduct. Clearly, some of these inner conditions which enter into and help to determine character are inherited. Many more of them are the result of experience and training. Let us see something of the adjustments in which character has a part.

What Are Man's Essential Adjustments?—In lower animals success and comfort come when the organism is adjusted to external physical and chemical and organic forces which surround it, and when its own organs are in harmonious working order. These adjustments are apparently made reflexly and in large degree unconsciously. In man these same adjustments must still be made; but they become much more complex and more keenly sensed or appreciated. They are made up, in man: (1) Of reflex and automatic, unconscious adjustments in every way similar to those in lower animals; (2) of more or less clearly conscious operations, with and without rational purpose; (3) of partly conscious (remembered) remains of past experiences; and (4) of remains of past states which have passed wholly into unconsciousness. These general types of adjustment involving character may be classed thus: (1) Adjustment to one's fellows (social); (2) adjustment to the *universe order* as this appeals to consciousness; and (3) adjustment to the "make-up" of one's own nature, unconscious or conscious, inherited or acquired.

Our Adjustments to Our Fellows.—There are no animals which do not show some power of adjustment to other members of their own

species. These adjustments are at first reflex and simple and in large degree determined by stimuli from outside the individual, as when two one-celled animalcules mate. The adjustments are somewhat more complex when bison or cattle collect in herds for food, companionship, and protection. Gradually they become still more complex and conscious and their actions more determined by internal states—"character"—in the individual. These social adaptations include adjustment to friends, enemies, mates, offspring, and parents, and involve such inner states as indifference, sympathy, liking, hatred, rivalry, fear, attraction and repulsion, superiority and inferiority, love, devotion, care, forethought, and many others. Two things will at once be seen from this list of qualities: (1) What a part sex and reproduction play in this field of social adjustment; and (2) how richly these sex emotions enter into the "spiritual" life and character of the individual. Out of these relations and the personal emotions that animate them, spring our families and homes, general human associations, social play and amusements, much of our business, and all sorts of social services. Personal character as it expresses itself in social relations ranges from sacrifice to exploitation, from altruism to selfishness, from service to competition—and with all degrees of mixture of these. Here is the point at which personal character directly meets and influences social ethics, morals, sense of obligation, philosophy of life, and religion. From these social adjustments has come in turn the evolution of man's sense and standards of beauty, of justice, duty, right, fairness, honor, and the like, all of which are important elements in his human character.

What Are Our Adjustments to the Universe Order?—The lower organisms as well as men must adjust themselves physiologically to the sheer physical and chemical surroundings. But man, in doing this, has come to do more. By his growing powers of knowing, recalling, comparing, discriminating, and reasoning, he has gradually discovered certain apparent causes and effects and order in nature, in society, and in his own processes. From these he gets some of his notions of power, reality, truth, cause and effect, law, beauty, right, justice, purpose, obligation, and God. It is, in part, from such conceptions as these that we have built our systems of science, philosophy, ethics, and religion. All of these elements of growth enter into human character and are the outcome of the effort of the conscious human mind to adjust itself to the order and nature of the universe about it as revealed by experience. Our adjustments to our own kind (discussed in the preceding paragraph) may be included here. This

is peculiarly the field in which intelligence and reasoning arise and play their great part. The above list of conceptions growing out of human experience is a tribute both to the wonderful universe, and to the abilities of man who is thus far apparently its masterpiece.

What Is Meant by Adjustment to One's Own Inner Nature?—Even in the lower animals there must be, for success, a reasonably harmonious working together of the organic parts. The more complex the organism the more necessary and the more difficult this is. This inner general physical and mental adaptation and harmony we think of as a mark of health. It is necessary for comfort. There is, however, for us human beings a somewhat deeper meaning to this adjustment of the various and complex qualities of the conscious and unconscious person. Persons of the same species may war against one another, and this warfare may result in a certain degree of progress by the destruction of the poor individuals. Similar conflict and rivalry among the longings and beliefs and satisfactions within a conscious individual always produces a feeling of tension and discomfort. Just as a thoroughly "conscious" society might seek to bring its warring members into harmony, even more inevitably an individual must find ways to adjust and harmonize these inner claims upon it. For example, if we are to preserve any sort of personal integrity and self-respect, our own personal nature cannot continually belie our moral and religious philosophy. Our actual behavior cannot regularly depart from our standards and ideals. One or the other will have to yield. There will be an adjustment of the tensions and differences by lowering one or raising the other. This is peculiarly the field of character, of personal ethics, of conscience and sense of duty, of personal morals and personal religion. The analytic psychologists have shown us how sex elements, both conscious and unconscious, because of their very power and pervasiveness and affinity with the rest of our nature, combine with many other interests which are not primarily sexual, and thus influence this inner field of conflict and adjustment which is so vital to character. While this result doubtless enriches character, it also makes it very subject to perversion and makes doubly necessary that we shall better understand the rôle of the sex elements in life.

Summary of Certain Factors in Character Growing out of These Biological Adjustments.—These three main types of adjustment and their interplay give rise, therefore, to the very varied and massive interests and attitudes within personality which we have been summing up under the term "character." These various shades

and aspects of character are concerned: (1) With intellectual and rational matters, (2) with beautiful or esthetic elements, (3) with social factors, (4) with elements of right and ethics, and (5) with the largely emotional elements of goodness, love and devotion. *In other words, the chief concerns and interests of character are expressed in our adaptation to these classic qualities as they relate to actual life relations and racial purposes—the true, the beautiful, the right, the good.* Humanity has reached a point where these are real, fairly general, and reasonably dependable and conscious elements in our individual and social attitudes. It is our wish now to see to what extent sex and reproduction seem to influence, and be influenced by, these aspects of human character.

Sex and Intellectual Elements in Character.—The evidence that sex has any profound or immutable influence on the intellectual qualities is not now very strong. Boys and girls differ somewhat in the rate at which their intellectual powers and functions mature during puberty and adolescence. Certainly there are considerable differences between the masculine and the feminine mind, as these show themselves practically; but it is quite impossible to say how much of this difference is due to nature and how much to nurture. When our mental measurements are as exact as physical measurements are, we shall probably find the intellectual to be as great as the physical differences.

On the other hand, the intellectual powers, such as memory, perspicacity, discrimination, and reasoning, doubtless help to determine the attitude of the individual toward the control or abuse of the sex functions, and toward the health, development, and happiness, or the disease, degradation, and disgrace associated with the manner of using them. Nevertheless it must be admitted that intellect and intelligence are much less clearly connected with character, as this is related to sex, than are our esthetic, social, ethical, and religious qualities.

Sex and the Esthetic Factors in Character.—Whatever other elements enter into the sense of beauty there is no question that it has arisen about those processes and conditions which are biologically *attractive* and give pleasure and satisfaction. For example, esthetic or satisfying feelings arise about smell which attracts us to food, and taste which accompanies the satisfactions of eating; about light which in intensity or color is highly attractive to many animals. Among the attractions of sex and mating we see in animals most interesting combinations of touch, odor, form, color, and sound, which appeal to

the other sex and furnish the keenest sorts of satisfactions clustering about the act of mating and the reflexes of courtship leading up to it. It is not too much to say that the first forms of attraction to arise between the members of a species of lower organisms are those leading to mating. This sex *attraction* of one organism for another was in turn the basis of the development of a *sense* of attractiveness (i.e., of beauty). Furthermore, higher up mating is preceded by the keenest anticipations and accompanied by the keenest satisfactions. These intensify the esthetic appeal.

In addition to this connection of the evolution of the esthetic sense with sex and reproduction, man's standards of beauty have for many generations been associated consciously and intimately with sex qualities. For example, color, form, feature, movement, strength, vigor, voice, and the like have long been to us esthetic elements in sex attraction and appreciation. These sex qualities have been used universally by artists in painting, sculpture, and literature to express and to arouse feelings of beauty.

In the plant kingdom, too, the beauty of form, color, and odor has developed in the flowers in connection with reproduction and sex. Indeed the flower itself, with all its esthetic appeal to us, is botanically merely a device for sexual fertilization by insect agencies.

In man, the esthetic appreciation of the attractiveness of sex does not stop with these simpler sensuous elements. Through our intelligence and our social sense, the satisfactions and attractions of manliness and womanliness as spiritual ideals give a special and exalted sex-flavor to association and friendship between men and women. We discover beauty in special mental, emotional, and social differences between the sexes. *These more complex differences and attractions are just as really sexual, of course, as are the attractive bodily qualities, and have grown out of them.*

The Sense of Beauty Applied Outside the Realm of Sex.—When this esthetic sense, originating in sex, has once been enriched by our social, intellectual, rational, ethical and religious qualities, our standards of beauty and our satisfaction in these come to include the most abstract and seemingly unrelated things, as truth, justice, fairness, honor, love, devotion, democracy, and all those considerations which in philosophy or in practice give us pleasure. While these ideals may or may not be related to sex in themselves, the point is that it is largely through the sex attractions and the relations and emotions and satisfactions which have developed about them, *that our capacity for feelings of beauty has come to the point where these more abstract*

qualities can appeal to us. If no sense of attractiveness and of beauty had developed about sexual phenomena, we could not have such rich standards of beauty about these higher things which bulk so large in human character.

Sex and the Evolution of the Social Elements in Character.—Sex and reproduction are in a peculiar degree the biological foundations of both the structure of society and of the attractions and spirit that allow it to persist. Aside from the basal biological attractions of sex a whole series of social and anti-competitive elements that have had a most profound influence upon evolution have been introduced into personal character by means of sexual reproduction and care of young. Some of these are: Consideration, sympathy, confidence, trust, serviceableness and the spirit of sacrifice and restraint, love, constancy and devotion, which found their earliest expression in mating and parenthood. To be sure these have been of gradual development. At first they were felt and exercised only for mates and children, and for these only during the reproductive season. Among human beings, with whom intimacy is long, these sentiments slowly become more lasting. Later still, by extending them to brothers and sisters and to more distant relatives, they have entered into the general evolution of humanity. Although a by-product of our physical sex and reproduction, these altruistic factors give us the most permanent and exalted joys we humans have.

Sex in Social Ethics.—Coming from the social situations pictured briefly in the preceding paragraph certain aspects of the sense of right and goodness have arisen, just as we saw that the sense of beauty arises. These relations of the mates to each other and of the parents to the children and of the children to one another, in an atmosphere and in physical circumstances where at least something of selfish competition was removed and something of consideration and mutual helpfulness was possible, developed beginnings of social sense, fairness, restraint of desire other than by force, justice, obligation, and the like. These fine character-factors in social ethics, which are close both to beauty and to the social aspects of religion, owe a great debt to the impulses and points of view that arise in these fundamental social functions growing directly out of sexual reproduction.

From the biological point of view it seems safe to say that these emotional aspects of character which have arisen out of sex and reproduction and have been further developed in the practice of our sex-social functions, have contributed more than increasing intelli-

gence has done, to limit and soften the competitive struggle for existence which has dominated so much of animal progress. If we ever escape from this struggle of force in politics and in industry, it will be only by extending universally these same sentiments and ideals first seen in the family life. And only by doing so can we develop a really humane society.

Sex and the Religious Aspects of Character.—Religion is obviously not wholly different from the things we have already been speaking of. It certainly includes intellectual and esthetic and social and ethical elements. It has to do with our adjustments to the universe, including God as essential in it; with our adjustments to human beings and the relations depending upon them; and with our own inner total integrity. In discussing religion we are not speaking at all of the organizations that have grown out of religious impulses. Religion, in a strict sense, is neither the organized dogmas of theology, nor the organized church. These may crystallize the philosophy of it and help to spread or destroy it; but religion is primarily a personal adjustment. It is a capacity of personality, an aspect of character. We are only trying here to relate the religious nature with the rest of our personality.

This religion of the individual is hardly to be conceived of as a matter of the senses alone, or merely of desires, or knowledge and beliefs, or feelings, or wonder and worship, or love and sacrifice, or beauty, or obligation and obedience, or conscience, or decision and conduct. *It is rather a synthesis and unifying of all these and many other states so that they are soundly and effectively balanced.* It is rather a structure and attitude of personality which refuses to be stampeded by a single desire or sensation; which does not allow present and temporary comforts to dominate permanent values; which seeks wholeness of life and personality by a right combination of all the elements of desire, knowledge, hope and faith, purpose and devotion; which ignores no vital part of man or of the universe. Religion means a balance, a poise, a sense of proportion and of relative values which organize, use, and control the issues of life for universal and not for merely selfish ends.

Has Sex and Reproduction Contributed to the Religious Nature?—The development of individual human beings seems to show clearly that there is a close correlation between the onset of the sex nature and our openness to the feelings and motives found in religion. We know that the developments during puberty and adolescence do inspire and intensify personal ideals, social sensitiveness and interest, and

appreciations of the larger meaning of the universe; *and at this period these tend to be gathered up into a personal philosophy of life more than at any other period.* Apparently this close connection of sex with appreciation for those basic things which make religion is not an accident. The sex development of the boy or girl at its best seems closely and naturally connected with the whole range of personal qualities which are the essence of the religious nature.

It is equally true that the development of systems of human religion and theology have historically been influenced profoundly at many points by the emotions underlying sex and the relations and expressions of sex. This is well illustrated by the religions of the Egyptians, Greeks, and Romans.

Do the Intellectual, Esthetic, Social, and Religious Aspects of Character Aid in Sex Guidance?—If the sexual and reproductive processes have thus contributed to those elements of personal character which we have spoken of as esthetic, social, ethical, and religious, in what ways can these latter motives in their turn, legitimately be used to influence the sex nature, desires, and behavior? This book is not the place for a full discussion of this interesting question; but it is necessary to discover at least the outlines of an answer, *because our only hope of a solution of human sex problems seems to lie in these aspects of character.*

We have already seen that the mere instincts that are connected with hunger, greed, competition, and sex do not carry for human beings their own guidance and control. Our conscious evolution has made these wants too appealing to be left to the determination of mere desires. Furthermore, we have seen that there is no merely physiological or biological reason why human beings may not engage temperately in sex intercourse at any time during mature life. Any grounds for control must be in these higher, more human realms. Unless our consciousness then has also brought to us elements of character which will successfully restrain and guide these great and over-strengthened impulses, nothing but animal debauch is open to us. Sheer biology and physiology seem to show us no way out. Our whole hope of making sex and our other impulses human is to apply to them just those higher human instruments of adjustment and personal and social control of which we have been speaking.

The Control by Intelligence.—Apparently to know, by experience or observation, the effects of two different lines of action and to be able to compare the outcome of indulgence and restraint in them might through judgment bring an antidote to our over-powerful de-

sires. Intelligence, as an element in character, does without doubt aid in the guidance of conduct. Knowledge and insight are actual assets. Ignorance is not. Experiments show that more of the people who know the best line of conduct will follow it than of those who do not know. But there is nothing sure about it. Knowledge is not enough. Probably knowledge and ideas do not act directly upon conduct at all. Probably they can only start other desires which displace or combine with or modify the original impulses and desires. So, apparently, we must increase knowledge if we would improve human sex relations; but such character education is not solely, nor even chiefly a matter of information. It is very much more a training of desires, tastes, likes and dislikes, ideals, attitudes, and hopes by way of a combination of knowledge and experience and faith.

Esthetic Elements and Sex Guidance.—The appreciations of beauty are more emotional than intellectual. They relate closely to feelings of pleasure and satisfaction, to comfort and happiness, to desires and tastes, and to the opposites of these. We have noticed how large a part sex and reproduction have contributed to all these feelings of beauty and to the very sense of beauty. Now these joys and attractions of beauty are so wide and varied in their range; and we can find beauty and satisfaction in so many kinds of things and at so many levels, that the feelings are *peculiarly valuable to play off against one another in guiding choice and conduct*. They are all primarily individual and selfish, of course, in that their appeal is to personal satisfaction. For this very reason they are powerful; and because beauty may be found both on high and on low levels there is a *definite chance to grow by learning to substitute the higher beauty for the lower*. Because the beauty and happiness of a fair, honest and clean, permanent companionship with one woman or with one man, taking in the whole physical, intellectual, and spiritual range of sex relationship, are greater to those who have achieved a certain degree of development than are promiscuous contacts with many which involve little more than the physical, there is a chance to educate the whole nature of man to sacrifice the less for the greater behavior and satisfactions in sex. The conscious, scientific education of the esthetic desires and satisfactions of men offers one of the greatest hopes that we have for a human evolution.¹

The Social Motives in the Wise Use of Sex.—In sharp contrast with the strong motive of selfish personal desires and satisfactions,

¹ The reader must not confuse what is said here with the anarchistic plea of "beauty for beauty's sake." It is a profoundly different thing.

sex and reproduction have given rise not only to the species, but also to all the social and unselfish motives which support the species. These social products are relatively non-competitive and even positively self-sacrificing. Even when most sacrificing, however, they are not devoid of personal satisfaction. This combination of getting personal pleasure and sense of beauty from personal sacrifice gives probably the "highest" motive that human evolution has achieved. To learn to get happiness by the positive giving up of something we like, for the benefit of others, pretty nearly insures a social evolution. Nothing else can. It is the heart of the philosophy of Jesus.

The essence of this social motive is perhaps well expressed by our over-used term, "democracy." *This means mutuality, freedom from competition and from exploitation of the weak by the strong, and service to one another in proportion to strength and ability.* When in evolution the primitive social group vetoed the struggle between its individuals by following this impulse of coöperating for the mutual good, there began a type of evolution whose logical climax is the democracy suggested above. It is reassuring that more and more this idea and motive of democracy have been working their way into human consciousness, in spite of the fact that it has to fight all our older selfish, competitive impulses and organizations at every step.

Clearly this sense of the worth of social sacrifice and democracy, which is so largely the gift of the sex and reproductive processes, can in turn be applied most effectively to the guidance of sex impulses themselves. To consider others, to refuse to exploit them for one's own gratification, to deny to the self any indulgence which would injure the social evolution, to claim no special privileges for the self which one would not welcome for every one else, and to have satisfaction and pleasure in this restraint, more permanent and cheering than the original indulgence would furnish, will give self-control of sex and will at the same time allow sex to surround itself in its highest satisfaction with all its social and spiritual products.

May Religion Properly Influence Sex in Character and Conduct?—Finally, it is unquestionably true that the full view of life which we have called the religious view takes sex up into it along with the other motives, and helps one to fit sex behavior with integrity into one's whole scheme of things. In exact proportion as one's religion is complete and gripping and purposeful will it make for the sound use of all the powers and desires and motives that animate us. The only way in which we human beings can keep our integrity and balance in the face of our conflicting special desires is

through just such a unifying religious philosophy. Otherwise we are the servants merely of our various appetites as they come to their maturity. To be sure, one's religion may be very sensuous, very superficial, very theoretical, very transient, very limited. But on the contrary, it may be spiritual, basic, practical, continuous, and all-inclusive. In either event its nature determines very largely *how* the sex and other impulses will be used.

In What Ways May Religion Operate to Control or Guide Sex?—In practice the religious nature and the religious philosophy may be used to modify sex ideals and sex behavior in these ways:

1. They may be used very directly, externally, and arbitrarily to condemn and repress the sex impulses. It is quite possible for the mature, in the name of religion and appealing to fear and conscience, forcibly to *repress* in the young the sex impulses, or any other emotions or appetites. Of course the religious qualities are not the only elements that may be used for such repression. The claims of obedience, convention, public sentiment may act in the same way. But in practice religion is often combined with other appeals in order to control, in a repressive way, the conduct of the young or fearful. This use of it is shoddy, as well as destructive. It is just as unwholesome and dangerous to use religion to repress desires and conduct as it is to use any other agency in this way. It probably never leads to constructive educational ends. The only possible use for repressive conventions and commands and threats is for emergencies; and then as rarely as possible. The hurtful effects of repression in education will be discussed later.²

2. We may use constructive religious ideas and motives in such a way as to *substitute* them, in part at least, for sexual expression. For example, at certain stages of life one may be so taken up with some of the ideas or of the forms of expression in service of a religious nature as to reduce the time and attention which would otherwise be given to matters and interests of sex. It has certainly been shown possible to fill the mind with ideas and ideals and desires of manliness, honor, right, self-control, and a sense of the richness of these, and thus to immunize the mind to the grosser types of sex attitude. To do this it is necessary to put these ideas in a positive and attractive form. This use of religious impulses is surely more constructive and educative of character than to seek to repress the desires for sex and indulgence by fears and threats connected with religion.

² See Chapter VII.

3. We can also *combine* the religious motives and desires with the sex impulses in such a way as to benefit both. We have seen that many of the emotions and interests of religion are closely linked with those of sex. Love of God and the universe is likely to be much influenced by the love of home or the love for one of the other sex. It is notably true that young people tend to love nature and human kind more as they love one another. Love of society in general and devotion to ideals of all kinds are similarly correlated with sexual love of the more psychical kind. Clearly then, these more unselfish and religious elements may be consciously used to refine sex love itself and to set positive sex standards which will always include the human and psychical aspects of sex whenever the physical sex consciousness is fully aroused. These more psychical forms of sex emotion and expression may, aided by religion and the sense of the beautiful and true and right, at least in some degree combine with, refine, dominate, and guide the physical. A concrete illustration of this is seen in the Christian Endeavor Societies and similar organizations of boys and girls. The only significant difference between these and segregated religious groups is *this combination of religious and sexual motives in personal and social expression*. By the whole strength of religion, such treatment helps the more social and spiritual aspects of sex satisfaction to refine, and temporarily to give the individual control of, the cruder desires.

Summary.—We have seen that sex and reproduction are closely tied up with the development of all those aspects of character which we usually include under such terms as the *true*, the *beautiful*, the *right*, the *good*; and that they have had to do with the development of intelligence, emotions, esthetic sense, social morals, and religion. While we dare not say that our knowledge, our understanding of the beautiful, our social spirit, or our religious convictions and aspirations are absolute or final, we are sure that these character factors (so largely related to sex and reproduction) are the most human and hopeful qualities we have. We may have confidence that these qualities in their turn powerfully influence sex and we may and must continually mold and revise our sex-reproductive impulses and behavior in the light which they furnish.

CHAPTER VI

INDIVIDUAL AND SOCIAL RESULTS OF FAILURE TO CONTROL THE SEX IMPULSES

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. Sex control as an *individual* power and asset. The social grounds and incentives for and against control.
2. The objective, outer results of uncontrol in respect to sex: prostitution, seduction, sex delinquency, illegitimacy, infanticide, venereal diseases, wrecked homes, defrauded children, demoralized public opinion.
3. The inner subjective results of uncontrolled sex life: on self-respect; on respect for members of other sex; on standards; on all the high qualities of honor, fairness, and loyalty.
4. Personal and social causes of prostitution. Personal and social results of prostitution.

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- Addams, *New Conscience and an Ancient Evil*, Ch. 3.
Funk, *Vice and Health*, Chs. 1-3.
Galloway, *Biology of Sex*, Ch. 6.
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Gillette, *Family and Society*, Ch. 4.
Gray, *Men, Women and God*, Ch. 6.
Royden, *Sex and Common Sense*.

Control from the Physiological Point of View.—We have already ventured to say that human control of the sex impulses is not in any large degree necessary from a merely biological or physiological point of view. All that physiology, standing alone, can condemn in an individual is premature or excessive indulgence, such indulgence as would impair physical powers. If men are animated only by motives of physical health, there is no reason, apart from the venereal diseases, why they should not engage in sex intercourse temperately and promiscuously from later adolescence onward in such degree as would not be actually injurious physically.

What Factors Necessitate Control?—If, however, there is any such thing as individual character; if the mental, emotional, and

social character and relationships of people are at all determined by sex conduct; if it is possible for one person in seeking sex gratification to do injury to any other; if sex emotions and behavior influence human associations, ideals, standards, institutions, welfare, and evolution; if marriage and homes are institutions which ought to be preserved in some effective form for the good of the species; then the answer to the question of sex behavior cannot be given in such a simple and offhand way. We cannot confine our measures of repression and education merely to meeting the venereal diseases. *The answer must respect all the considerations of personal character and social ethics which enter into human evolution.* Sex behavior is not a biological and hygienic matter, primarily; indeed it is by no means chiefly a matter of *individual* liberty and choice. It is primarily a *social* problem.

The Controls Must Be Practical and not Arbitrary or Dogmatic.—On the other hand, with the increasingly independent state of mind of humanity, no arbitrary social rules, even if they claim supernatural sanction, will serve to control sex behavior. One cannot hope-fully appeal merely to authority—whether in the commands of God, in the rules of the church, in the traditions and conventions of society, or in the exhortations of the parent or preacher. A large number of people, even among those who still sympathize with religious purposes and institutions, demand scientific reasons for restraining the sex or other strong impulses, reasons which go back of and beneath these moral and social precepts. While this tendency to force us back to rational and scientific grounds for sex behavior may be inconvenient at times to us who teach, it is none the less both wholesome and right. It forces humanity to meet the truth and the spirit of life, and continually to choose anew its course in evolution, instead of binding itself with the formal letter of tradition, although this always has actual basis in fact and has real value for the present.

The Jumble of Personal and Social Elements.—Admitting so much to the spirit of science and reason, society has the right, however, to insist that all the important human factors and values in sex control shall be faithfully considered. We cannot be scientific and omit the social and ethical elements any more than we can ignore the physical, the pathological, and the psychological. At the human level, therefore, the problem is very complex. In the first place, there is the mingling (often the active *conflict*) of all the personal and the social interests; and in the second place, there is a conflict of the higher rational ideals and purposes, which come in part from expe-

rience and observation, with the unconscious and half-conscious "rationalized" physical impulses.

As a common, concrete example of these conflicts, we see critics of our more or less arbitrary moral sex standards rail at supporters of any sex standards as unscientific because we condemn the final physical objective act of sex intercourse between unmarried people, while we allow and even approve the various preliminary sex associations and privileges which normally would accompany and lead toward and culminate in this biological act, if only the courtship associations are in accordance with the conventions. They claim that these preliminary psychical states may themselves be gross and harmful or they may be very exalted and humane, either in or out of wedlock. The formal ceremony of marriage in itself cannot alter either the grossness or the fineness back of the act. Concretely, they ask why sex intercourse outside the conventions but accompanied by full emotional and spiritual love, is worse than indulgence in wedlock without psychical love. This illustrates the complexity of the problem.

These critics are both right and wrong. They have good authority in the words of Jesus himself, for the view that one who would indulge sex lustfully is as bad in character as one who does so; and the authority of common observation for the view that intercourse in wedlock may be wholly gross. Nevertheless, it does not follow that sexual intercourse is no more demoralizing than an embrace, nor that the social convention of marriage is illogical or undesirable. It is true that there would be no breaking of conventions if there were no laws and conventions; but this begs the whole question as to the need of restraint and the point at which restraint should be applied. Lust in wedlock is out of accord with the spirit of marriage; but even where it exists it is not, on the whole, so destructive of social ideals as free love is. We have no scientific ground for believing that the elimination or relaxation of marriage would in any way destroy lust or add to spiritual love. Moreover, even if restraint of sex intercourse is socially desirable, it does not follow that the same is true of all the social and cultural relations between the sexes which might conceivably lead in that direction. These latter may indeed be used as means of refining and "sublimating" sex impulses. Our problem is the much more vital and scientific one of harmonizing the whole range of physical and psychical love with the combined social and individual needs, and of making the most of all these values with the least injury.

The Personal Elements in Sex in Relation to Marriage.—In combining the personal elements of spiritual love which we approve and the physical sexual desire and intercourse which we would guide, with the social convention of marriage, we have the following possibilities:

1. Physical intercourse outside of marriage with nothing of the high psychic or spiritual accompaniment which we call "love" and which alone can place it on a high human plane. This would be condemned as the completest possible prostitution of sex by all who regard human life as more than animal.

2. Physical intercourse inside the forms of marriage, but without love. Certainly so far as character is concerned this is no better than the preceding. Socially considered, it does mark at least a check upon promiscuity, but at the expense of and with discredit to marriage.

3. Physical intercourse which is the normal expression of real spiritual love of a full and complete sort, but without the social sanction of formal marriage. This meets the personal elements completely, but wholly ignores the interest of society in all questions of sex and reproduction.

4. Physical intercourse which has the sanction both of personal love and the social formula of marriage. Probably most people who are not irreconcilably opposed to all standards of social control of sex conduct would regard this as the most perfect possible relation.

Of course in practice, the conditions are not so simple as pictured above. The psychical quality which we have called love, varies greatly in its clearness and fineness with the capacities and opportunities of various human beings, and there are consequently all degrees of the mingling of the physical and spiritual elements in human sex relations. We cannot find a separate formula for every personal variant. Our only alternatives are complete individual license, or suitable control of the supreme sex relations by general, scientifically determined social rules and large freedom in the preliminary approaches to the complete wedlock.

The Source and Nature of Control.—Most socially-minded people would admit, in the light of such considerations as these, that there must be somewhere a definite and effective control of the crude biological sex satisfactions. The point of debate may fairly be said to be this: If we are seeking to join sex phenomena with the most humane spiritual states and with the best production and care of children, and wish to establish just and workable standards in relation to sex and reproduction, should the control of these sex expres-

sions be left wholly to the individuals concerned, with freedom to make such shifts as time and changing emotions would suggest; or should society control in any way the formation and the conditions of such relations at the outset; or, after they are formed, should society control the duration of these relations?

Clearly in such a complexity as that suggested above, humanity, unless it is to give itself up to anarchy, wants both to develop in individuals that psychical quality of character which will give the highest meaning to all sex relations, and to establish such check upon those who need restraint as will protect society itself from harm. As far as inner integrity of individual character is concerned, it is only necessary that the sex behavior and the emotional and spiritual nature and attitudes of the individuals shall be made harmonious and that none shall exploit others. But from the outside, from the point of view of society, we have the all-important matter of conduct in its effects upon other human beings of every grade and upon the whole future course of social evolution. If society is to be preserved, the ethical and social health must take precedence even over physical health, in both the individual and in society, and the social aspects of these sex factors must take precedence over the merely personal.

Society is after results; results in character if possible, but in behavior at all hazards. For character-ends it would be better if individuals themselves voluntarily controlled conduct in the interest of society. For both character and behavior it is better for society to control than for individuals to run riot. But human development is not yet to the point where the majority of either males or females will, unaided, exercise abstinence from intercourse before marriage and constancy and faithfulness, coupled with temperance, during marriage. Without external teaching and restraint, without experience, driven by the imperious desires and rewarded by the keen satisfactions of sex indulgence, stimulated by the appetite for novelty and adventure—the individual would be encouraged to make and break sex relations in accordance with whims and passions. *Every selfish premium would be put upon irresponsible, temporary, and promiscuous sex satisfactions, and against homes and the permanent responsibilities which society must foster.* Under such a regime, the chance for establishing faithful, mutually trusting marriages and sacrificing homes would be just as poor as it now is, under the selfish material prizes of the competitive private-profits system, to develop democratic individuals who will not exploit their fellows. That is to say, no forward-looking person can agree to have either the business life or the sex

life of humanity exposed to the unregulated impulses of individuals motivated wholly by selfishness and competition.

It will readily be seen that a program of sex control by individual caprice or one of vigorous control by society has its limitations and weaknesses. The fact that each solution is weak where the other is strong suggests that human intelligence might, by suitable education for marriage and by certain aid to the married, so adjust the individual and the social elements as to get both control and happiness. Society need not be greatly concerned with the exact form which marriage shall take. The essential result to be secured, apart from the actual voluntary acceptance of one another by the mates, is proper home functioning, which includes the comfort and happiness of all, maximum development of the mates, proper child production, and effective personal and social education of children. These things can only be had by love, mutual consideration, trust and confidence, made permanent throughout the reproductive and educative period.

Objective Results of Uncontrol.—We have surely been finding in this chapter that elements of sex and elements of reproduction, matters of personal welfare and of social welfare, factors of character and factors of behavior, physical elements and emotional elements, are completely tangled in this question of guiding suitably the sex life and relations of humanity. The worst mistake we can possibly make is to imagine that we can cut any of these couples in two and solve the problem by considering any one factor alone. For example, if we undertake to consider human love and sex behavior between individuals as merely a private affair to be experimented with according to their whim, even if this should bring maximum individual gratification, freedom from repression, mental health, and happiness, we must hold, nevertheless, that the right education of public opinion, social security, child rearing, and social evolution are more important still. Many students feel that the material and objective aspects of the situation are all that we know well enough to have any real hope of solving; that we can do nothing about the more intangible elements of personal character. Be this as it may, we have here a group of facts most important to the health and welfare of individuals, of homes, and of society at large. They are very concrete and external, and constitute a real human emergency; and yet we are finding that we cannot get hold even of these objective, pathological elements without considering the whole question to its most spiritual and social branchings. These practical problems embrace irregular sex relations (including all kinds of prostitution, concubinage, and promiscuity),

illegitimacy, and the exceedingly destructive venereal diseases which are largely kept alive and continually extended by promiscuous sex relations. But to control these physical phenomena we are compelled to include character, motives, and attitudes of individuals, as well as their environment.

The Essence of Prostitution.—Prostitution in its broadest sense, may be public or clandestine, professional or amateur, permanent or occasional, promiscuous or confined to one person; but we are not greatly concerned here with technical definitions nor with nice distinctions between these types. It is of no great moment whether the irregular relation is paid for by a fee, by complete support, by an evening's entertainment, or merely in kind. The distinctions between these are not vital to public morale. They are important chiefly for technical social reformers. We need rather to discover what are, for the individual and for society, the essential elements in prostitution. When we consider, as we must, both the physical and the psychical elements, the individual and the social, we are brought inevitably to the conclusion *that the essential element in all prostitution is that sexual intercourse is made a gratification of sexual or commercial appetite, unmindful alike of individual character and of either the larger individual or social welfare.* The physical climax of the sex relations has been made the servant of some other wholly selfish, unsocial and exploiting end or has been made an end in itself under conditions which, if universal, would menace society.

Personal Causes of Prostitution.—The causes of prostitution are both of a personal and a social nature. Among the more personal causes are:

1. The active, uncontrolled sex desires of both men and women, but particularly of men.
2. Desire for novelty, entertainment, excitement; and to escape disagreeable or uninteresting personal connections.
3. Lack of willingness for, or purpose of, self-control in respect to any desires.
4. Lack of knowledge and appreciation of the fundamental facts of personal, sex, and social nature and welfare.
5. Subnormality or unbalance in mental or moral development.

Some Social Causes of Prostitution.—Among the social conditions which make prostitution easy are:

1. Low public standards of social obligations and of social behavior.
2. The tacit recognition of a greater sex freedom for men, based

upon the false idea that men need, more than women, to gratify sex desires.

3. Unsatisfactory parental or marriage relations.

4. Generally unwholesome and uninteresting environmental conditions.

5. Economic elements as: (a) Inability to earn in legitimate ways enough to support personal tastes; (b) conditions which do not provide adequate and suitable recreation; (c) the cupidity of those who profit by commercializing vice; and (d) the difficulty under present conditions of forming and supporting homes, leading to late or no marriage.

Effects of Prostitution.—The practice of prostitution and promiscuous sex gratification has, under all the circumstances surrounding it, very definite and hurtful effects upon the character of individuals, upon personal and public health, upon community opinion and morals, upon social institutions and functions, upon economic conditions, and upon the race itself. We cannot rightly approach the problems of prostitution without considering these effects.

Mental (Including Emotional) Effects of Promiscuous Intercourse upon Individuals.—Perhaps the most basic ill effect of prostitution is upon the character of the participants. The social effects grow in large part out of this. In placing himself athwart community standards, even if these standards are not wholly scientific, an individual inevitably molds his own personal character. If these conflicts, which he thus invites, are settled on high, unselfish grounds, his own character-complexes are constructive and exalted and he binds himself to the improvement of social standards. This we see in reformers and revolutionists whose visions are ahead of their times. In so far as these conflicts make for inferior and degenerative ends, one's character likely suffers in one's own esteem as well as in that of the community. In detail some or all of the following personally destructive elements may come with a life which prostitutes the sex relation: ((1) Habits and standards which make clean life more difficult later; (2) a life of deceit, with continual fear of discovery and condemnation; (3) uncomfortable memories and regrets; (4) respect for the other sex is lowered, and thus is lost the highest and the most satisfying types of sex appreciation and companionship which we humans have; (5) self-respect is diminished, and this always insures personal disintegration; (6) sense of social responsibility goes, and while this relieves in some degree the personal discomfort, it insures one's loss as a constructive social agent.) All this is in

addition to the fact that any such scattering of interests, solitudes, and affections, however transient, will tend to prevent a cumulative growth and unification of personality at one of its most powerful foci—that of sex. Such harmony of personality is a supreme human goal.

Since the ill character-effects of such selfish use of sex flows largely from the fact that the individual feels his course to be condemned by society, the naïve suggestion of some who favor freedom of sex relations is that we should avoid all this ill effect if we only remove the condemnation of society from this type of indulgence! This is the basic fallacy of all these “personal liberty” advocates who hold that the collective welfare must advance only by cutting off such remnants of indulgence as individual desire has no use for.

Effects of Prostitution on Personal and Social Health.—By practically all who have investigated the matter, promiscuous irregular sex intercourse is held, on last analysis, primarily responsible for the prevalence of the venereal diseases—notably syphilis and gonorrhea. A very small per cent of these diseases is caused apart from sexual intercourse, and there would be little difficulty in eliminating them entirely from home life if both parties were abstinent before marriage and faithful to one another after. Some authorities claim that 90 per cent of the cases of venereal diseases are contracted by males in promiscuous intercourse, and that 85 per cent of married women who have syphilis have received it innocently from their husbands.

To individual health and life these two diseases are among the most destructive now known to us. In society at large they are very communicable and most difficult to isolate and control. A very high per cent of professional prostitutes is venereally diseased and every one is, of course, a constant focus of infection to all males who use her. Biologically we must look upon the female prostitutes as foci of infection and upon the males as carriers of the venereal diseases, and establishers of new foci. Males and females are, however, equally prostitutes, and equally disease transmitters.

Effects of Prostitution on Home Life.—We have admitted that most of the essential reasons against promiscuous sex intercourse, even the personal reasons, are finally social in their origin. This merely means that there are no biological animal reasons why any male should not mate at will with one female as well as with another. Except for the physiological effect of promiscuity in spreading disease and in reducing fecundity, the grounds for restraint are chiefly emotional, esthetic, ethical, and social. The chief social bearing of the

personal sex life is upon the home as a sexual, reproducing, happiness-giving, and educative institution. The home is both biologically and socially the basic human institution. Some of the ways in which irregular sex lives of individuals affect human homes are:

1. Many men, because of the cheaper and easier gratification furnished by prostitution, entirely shirk home responsibilities, live immoral lives as bachelors, and thus attack the very foundation of all social life.

2. Many women, both the prostitutes themselves who supply this demand for substitutes and the women who might otherwise have become the wives of these bachelors, are deprived of the opportunities of wifedom and motherhood.

3. Individual husbands or wives by their disloyalty fail to give their full affection to the partner and children, and thus the home is broken or robbed of its happiness and usefulness. In general, too, the very existence of these doubts, growing out of the commonness of unfaithfulness is a continuing threat to homes which otherwise might be of the best sort.

4. Unfaithful husbands may carry home from prostitutes one or the other of these infectious diseases, infect their wives, and render them permanent invalids, incapable of motherhood and wifedom—to say nothing of destroying the happiness which the husband has promised to cherish.

5. Children are frequently infected by, or inherit the evil effects of, these diseases. Venereal diseases increase the number of stillborn children and infant mortality. Syphilis may be congenital and show itself in numerous ways. Certain effects of syphilis are apparently definitely inherited and involve various types of malformation, with degeneracy of and lesions in the vital tissues. Gonorrhea may infect the eyes of infants at birth and cause permanent blindness.

6. The economic ill effects of prostitution upon the family (and society) cannot be ignored. Some of these are: Loss from family resources of time and income spent upon prostitutes; effect of diseases on productive power of the man; money spent on his own treatment and on treatment or operations on infected wife and children; cost of institutions to care for the prostitutes, venereal diseases, and their effects; helplessness and premature death of parents from later stages of the disease—as in locomotor ataxia, paresis, blindness, deafness, insanity.

Effects of Prostitution upon Community Opinion and Morals.—It is well realized that a poor state of public opinion about sexual

morality and social obligation leads directly to poor individual control of sex impulses and to increased irregularity of sex relations. It is equally true that a recognized state of social prostitution, if it does not arouse public conscience to a wave of reform, further deadens the social sense and lowers regard for social values and ideals. Such a situation furnishes a thoroughly vicious circle which more than once in the history of civilization has led toward the complete degradation and destruction of groups of people, and is almost universally a source of political and administrative corruption.

Effects of Prostitution upon General Social and Racial Welfare.

—In some degree the things which have been mentioned in previous sections relate to the welfare of the individual, his character and happiness, and to the success of the half private, half social institution we call the home. In fully equal degree these and other effects reach out and modify racial stamina and social integrity and progress. It may be serviceable to sum up a few of the more important aspects of this larger effect of the misuse of sex, and of the racial poisons which have developed about its perversion. Promiscuous sex intercourse handicaps human evolution in the following ways:

1. It causes fewer and later marriages.
2. In numerous ways it injures and undermines the home as the foundation of a social civilization.
3. Besides establishing a professional class of prostitutes who themselves do not marry and bear children, it leaves a large number of eligible women without the opportunity of normal married life and child bearing and thus deprives society of their service as mothers.
4. In its less professional form, it causes a large amount of illegitimacy, with the consequent disgrace and social handicap both to the mothers and children.
5. Through increase of venereal disease, it makes many women sterile, and increases infant mortality and the number of defective and diseased children.
6. It limits without any compensating gain the total happiness, assurance, and therefore, usefulness, of all these classes.
7. It diminishes largely our constructive human and economic resources while at the same time adding to our burdens in necessary agencies of reclamation, clinics, hospitals, asylums, etc.
8. It lowers social, ethical, and moral standards and diminishes the social coöperation and effectiveness which comes by way of these. And in doing this, it strengthens by just so much the crass, animal competitive struggle and holds back the chances of an evolution

through good will, service, and sacrifice. In other words it is another selfish barrier in the way of the evolution of a really human, social race.

Is Prostitution Necessary?—There is always a cult of human beings who assume that a phenomenon is normal and necessary if it is widespread and has long prevailed. By such measurements slavery, whether in the crude form of a few generations ago or in the more indirect form in present economic conditions, is normal and necessary. Cannibalism and human sacrifice were similarly so in earlier times. "Necessary" means rather this: Is the quality or condition so ingrained into the situation by organic bonds and so essential to existence and well-being and progress that suitable education and rational improvement of the conditions of life cannot make it possible to substitute for it, among the majority of the species, something which will yield more in happiness and progress? *Necessity* is not a stationary and final thing. It is dynamic, changing, progressive.

As suggested earlier, we have no evidence that physical, sexual intercourse, while biologically a natural and normal operation, is *necessary* even biologically, to any individual either male or female. While therefore a completely celibate (i.e., unmarried) life cannot be considered a fully *normal* life either biologically, psychologically or socially, and while it has perfectly definite limitations which make it entirely impossible as a general ideal, such celibate lives have not merely been lived successfully but have, in vast numbers of individual cases, of both men and women, developed finenesses which show full compensations for the deprivations to the person and a value to society greatly surpassing that of their fellows. Such phenomena show that temporary abstinence before marriage or permanent abstinence by those who do not marry or faithfulness on the part of those who do marry is neither impossible nor necessarily injurious to the individual. Prostitution, therefore, either open or secret, is not a necessary institution. Some apologists for prostitution claim that a class of prostitutes is necessary in order to "protect" normal wives and daughters from attack by men. There is, of course, no justification for such a statement as this either in statistics, on biological grounds, or in any conception of human worth and democracy. It is pure "special pleading."

Moreover, even if sexual intercourse were proved necessary for the individual, it does not follow that either multiple wives, concubines, mistresses, or other forms of prostitutes are necessary. The essential

equality in the numbers of males and females makes a more social solution possible. It points rather to encouragement of and provision for effective marriage, on the part of all who are fit, as a prime function of civilized society.

Prostitution or Promiscuity Cannot Be Regarded as a Sound Solution of the Sex-social Problem.—In the light of these various factors we may reasonably hold that the degree of prostitution and sexual promiscuity now found among mankind, while explainable as a natural outcome of the course of human evolution, is unnecessary as a permanent condition and should be subject to gradual elimination as we strive consciously for human progress. The grounds for this conclusion may be found in the following considerations: (1) Gratification is not even the biological end of the sex impulse; but is only a means to the real end. The biological end of sex is to insure and improve reproduction and the preservation of the species. (2) As we become rational and social creatures the physical self-gratification of the sex appetite could scarcely come rightly to have a larger relative place than in purely instinctive animal conditions, even though the incitements to over-indulgence are increased in man. Rather the rational, ethical, and esthetic aspects of personal and social development would be expected to have increasing weight, as compared with mere personal pleasure, with advancing evolution. (3) These social and evolutionary ends are not only not advanced by prostitution and promiscuity, they are made more difficult. (4) Promiscuous sex relationships disregard and check the higher and more social forms of our individual sex instincts and satisfactions such as psychical love, which enhance and ennoble sex associations and adjustments by making them permanent. (5) Promiscuity tends normally toward positive personal and social evils which threaten the future of all society. Among these are not merely loss of social purpose and attitude, and danger of the venereal diseases, but tendency toward certain gross forms of perverted sex practices, both unnatural and base. These, in turn, inevitably disintegrate the character of the individual.

How May Society Hope to Combat Prostitution?—There is, of course, no short road to the elimination of either public or clandestine prostitution. From the evolutionary point of view these must be looked upon as transitional toward full monogamous practice, or as lapses from it. We have two modes of approach in trying to control it: Direct suppressive measures through legislation and law enforcement; and the gradual education of public and individual opinion

against it. Among these repressive measures are included: Steps both precautionary and punitive to remove the possibility of commercial gain from vice; making solicitation or meeting difficult and hazardous; segregation and protection of the mentally incompetent of both sexes; elimination of alcohol and other incitements of sex indulgence; removal of all social and economic hindrances to early and general marriage and to efficient and happy, and hence stable, home-making. These measures call for the utmost efforts of reformers, law makers, and those who enforce the laws. Most observers agree that the best we can do in any of these ways is only secondary. Unless we can also make the general run of human beings see the better uses of sex and really believe in them, these efforts to improve the environment cannot go very far. On the other hand without doing these things to improve the surroundings, it is practically impossible to educate the individual wholesomely. The repressive steps and the educational steps must be timed together, and our public opinion must be trained to support both.¹

The Effects of the Venereal Diseases in Society.—Reference has already been made to the close connection between the venereal diseases and irregular and prostituted sex relations. The connection is so close that medical men freely admit that we could hope in a brief time to stamp out both gonorrhea and syphilis if sex intercourse were confined to the married. They are essentially diseases which arise from promiscuity, and are proportional to the frequency and amount of such intercourse.

If the effects of the sexual diseases could be confined to prostitutes and to the men who patronize them, we might very well say that these diseases would in time do the race a real service in making sterile and in killing off a considerable portion of those whose physical and mental qualities induce them to misuse their sex nature. Unfortunately, however, the infection gets into the innocent homes of people who live irregular sex lives and there threatens the life, health, and happiness of mothers and unborn children. Because these diseases are thus brought from the lustful life of the underworld into the institution which is at the very basis of all our social structure, they are "social diseases." They are a threat not merely against the physical health of all the individuals in the home; the very danger of them is a blow to the feelings of confidence and security which are necessary to the home and family and to the full development of any social form of marriage. They are, therefore, "racial poisons"

¹ The legal measures will be discussed at length in Part III.

in the sense that they both weaken the physical blood of the stock and injure the morale of the very institution by which the race is perpetuated.

How May Venereal Diseases Be Met?—Since venereal diseases depend largely upon prostitution as their method of distribution, one main line of attack upon them lies in the reduction of prostitution. For many years it has been thought that the examination, treatment, registration, and segregation of prostitutes might reduce the amount of disease. Scientific opinion practically over the whole world, now condemns this plan as worse than worthless.

More and more emphasis is being put on education of people in the knowledge of the great infectiousness and the dangers of these diseases, in the knowledge that a large per cent of cases can be cured by really scientific methods if taken early, in willingness to report and be treated by reliable physicians, and in the injustice of exposing other people to one's own disease.

There has also been some trend of popular opinion toward compulsion in reporting the venereal diseases by physicians, toward compulsory treatment and isolation or quarantine of infected prostitutes whether male or female until they cease to be dangerous to the health of the community, and toward rigorous suppression of commercialized prostitution.

Two Sets of Problems.—There are, of course, two very distinct groups of problems confronting us in the venereal diseases. One is identical with those in tuberculosis or any other communicable disease—the mere problems of curing or preventing the disease in individuals. This is the aspect which appeals especially to the physician. The problems include: Prophylaxis which reduces the risk of contracting the diseases; treatment of infected persons so that they may not transmit the diseases; and if necessary, isolation during the acutely infectious stages of the disease. Medical men alone can test the efficiency of these various methods of meeting the diseases. Even they do not claim to have final data at present in relation to them. For example, some physicians are enthusiastic supporters of prophylaxis as a means of limiting disease. On the other hand there can be little doubt that prophylactic measures, while lowering the ratio of infection to exposure in some degree, tend to increase exposure and, in Germany and certain other continental countries, now appears to do so in such degree as greatly to increase infection itself.

However this may be, the medical measures in no sense or degree give any solution to the personal or social conditions which lie beneath

the diseases. The deeper problem is the furnishing of personal and social motives which may be used to reduce irregular intercourse and thus help reach solutions through personal character. This has been called "moral prophylaxis." These medical and educational methods are in no way incompatible, and certainly both undertakings need to be joined into one, if we are to make any real improvement of our social conditions.²

² See Part III for fuller discussion of the medical measures.

CHAPTER VII

THE SPIRIT AND METHOD OF SECURING SEX CONTROL

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. Varying attitudes among humans toward the question of sex control.
2. The conflict within us—of appetite with appetite; of appetite with experience, observation, and reason; of appetite with public opinion and conventions. How these conflicts may operate in aiding to secure control. Apply to sex.
3. What are the various attitudes which the adult generation may take toward the indulgences and controls of the young? Analyze the relative strengths and weaknesses of each. Why is it desirable to get our best conclusions accepted by the new generation? What have been our chief mistakes in trying to do this?
4. Define the terms "repressions," "substitution," "sublimation," and "combination" as used here. Discuss the merits and shortcomings of each as a means of guiding and controlling the sex impulses.

REFERENCES

- Exner, *Rational Sex Life for Men*, Ch. 4.
Galloway, *Sex Factor in Human Life*, Chs. 4, 5, 7, 11.
Gray, *Men, Women and God*, Chs. 2, 3, 9.
Royden, *Sex and Common Sense*.
(See also references for preceding chapter.)

Views About Control.—The attitude toward control of appetites varies greatly in human beings. The following types of views may be recognized:

1. There is a considerable per cent of people, congenitally subnormal in all those higher intellectual and emotional qualities which make for control of any strong desires, who frankly give themselves to whatever indulgence they are able to secure. Their only dependable restraint is external compulsion and fear of punishment here or hereafter. There are congenitally competent people whose poor training in early life gives them a similar irresponsible attitude of indulgence.

2. There are several intellectually alert groups whose general philosophy is that all the forms of personal satisfaction are primarily

for the gratification and happiness of the individual himself, and that society must always be nothing more than the sum total of the competitive expressions of these selfish personal liberties and may not justly interfere with individual gratification of them. Whether the argument is made intellectually from the point of view of the philosophical anarchist; or from the rationalized desires of the seasoned seeker after satisfactions under the cult of "anti-puritanism" or "anti-philistinism," or of "beauty (satisfaction) for beauty's sake"; or by those who argue for freedom of sex expression in order to prevent individual tensions, complexes, and psychoses even at the risk of social disaster—it agrees in combating the right of a conscious society to deny or to control individual gratifications and enjoyment in the interest of social evolution.

3. Probably the majority of thoughtful people, in theory at least, admit that society and its organizations are having and ought to have an evolution of their own, which ought to be more than the mere conflict and adjustment of uncontrolled selfish interests; and that this makes necessary some conscious control by society of individual expression, in the interest both of other individuals as such and of the future welfare of the group. This external control is to be supplemented and gradually replaced by such education of individuals as will insure internal control. Among this class are naturally all shades of ideas as to the proper *degree* of individual freedom and of social control or restraint, and of education.

Control in Animals Below Man.—In the higher animals below man the problem of control is not a highly social problem, nor is it made more difficult by such strengthening of desires and enjoyments as we humans feel because of the work of consciousness. For the most part, the unaided instincts take suitable care of all indulgence among wild animals. In them organic—not artificially stimulated—desires incite to normal action, which organic satiety stops. On account of these automatic checks, there is no great danger of the wild animals engaging in eating, or exercise, or sex intercourse to the point of self-injury. Nor is there any sufficient evidence, in spite of reports of occasional masturbation among animals, of any excesses or highly unnatural indulgences even among domesticated animals, where we would most expect it.

The New Elements in Human Control.—In our case consciousness can and often does arouse desire again after indulgence, before the general physiological processes would normally do so, and thus runs us farther before satiety checks us. From this fact the personal

danger of over-indulgence arises. We have also increased our outer incitements to sex indulgence, in addition to the inner urges, by means of the more elaborate social life which becomes all the time more intimate and alluring. On the other hand, our conscious social evolution and the conditions under which it can progress limit the possibility of safe personal indulgence. We cannot have such a society as we are beginning to conceive most effective, and still behave even as the animals do, or what is worse, behave as uncontrolled humans would do. That is to say, if by experience and reasoning we find the home and some sort of confidence and faithfulness necessary for sound social evolution, we not only cannot safely follow our increased desires into individual over-indulgence; we cannot even follow the simpler less excessive physiological animal course. In man no inheritable "social instincts" have developed which are of themselves sufficient to give this needed control of the individual urges. Therefore, if it is necessary or desirable for men to live sexually in ways different from the animal, *the controls must come either from the individual or from society, as the product of consciousness and by the application of the higher mental functions to the problem.*

The Inevitable Conflicts in Such Control.—It is quite clear from this that any control of an urgent desire means that there will be within the person, or between the person and other persons, a *conflict*.¹ The proper handling of these conflicts is at the very bottom of all personal character and happiness, as well as of social evolution. The nature of these conflicts is most interesting, as they furnish the raw material of all our social and educational program. If no conflicts had arisen in our evolution there obviously would never have been any control of desires.

Conflict of Desires.—We have, of course, to start with, in determining our actions, the same random conflicts among our desires which the animals have. For example, we may at the same time be hungry or thirsty and lazy. What we do, how soon we shall seek food, will depend on the relative strength of these impulses. In such a case we may be sure that hunger will ultimately prevail because of increasing intensity. Our own case, however, is much more complex than a mere conflict among the physiological appetites. We have a great range of desires, especially in the social, intellectual, and esthetic realms and a still greater range of pleasure-giving modes of expression. We therefore can make many more combinations of our present inter-

¹ The term "conflict" is used here in a sense much more general and basic than that employed by psychopathologists.

ests and desires than are possible among animals, whether in the way of conflicts or of reinforcement of any impulse. It is quite clear that both the conscious and the unconscious results of experience are continually making and breaking these combinations of impulses and desires.

Furthermore, because of imagination and of our power of anticipating coming satisfactions, we are not confined to present expressions but can increase the appeal of the long-range impulses and of the returns which come from them—such as the terms friendship, ambition, gratitude, or hope, might suggest. An extreme illustration of this is seen in the “other-worldly” motives, which have often been appealed to successfully by religions to hold in check the gratification of present satisfactions. The term “happiness” as compared with pleasures brings in this element of time and permanence which may greatly strengthen the force of a given desire or weaken that of another. The inner warfare of our desires, tastes, prejudices, and satisfactions is then a very real and important thing in all efforts to guide our personal and social life. Our problem is to discover, develop, and strengthen those attitudes which lead to wise and far-seeing control and guidance of the over-powerful desires.

Conflicts between Desires and Experience.—The power of some of these desires and prejudices, both the instinctive and the acquired, is so strong that it would seem almost impossible to develop within the individual any quality or motive which can influence them greatly. Probably we never could have done so but for the great range of desires and the conflicts among them, referred to in the preceding paragraph. Because we do have very varied satisfactions and can compare and discriminate among these, we have become able to contrast the comforts and discomforts which arise in the course of our experience and in this way to bring them more or less within the range of reason and judgment. That is to say, we bring an impulse, which we could never learn to resist if it stood alone, into conscious control by the very fact that it is partly offset by a second desire and thus does not bring its full force to bear upon us. *If desires were never in conflict, we probably should not learn to control any of them. Because they conflict in consciousness we are compelled to take account of them and of their rewards.* The standards of experience and reason gained through comparison may thus be set up against a crude present desire in such a way that there is a direct seeming conflict between experience and reason on the one hand and desire on the other. As a matter of fact the conflict is not nearly so simple as

this. Doubtless among intelligent human beings all these instinctive, intellectual, emotional, and esthetic elements are arrayed on one side or the other of every conflict. *Rightly or wrongly, however, we have come to feel that our progress in human development is to be measured by the degree to which we allow experience, facts, discrimination, and sound reasoning to control the cruder desires and prejudices.* This is the basal assumption in this book.

Conflict of Individual Standards and Collective Standards.—Clearly, if we are right in this estimate of the value of the scientific spirit and method which we humans are able to use, as against allowing our merely instinctive and emotional impulses to control us, our greatest human problem is to get the most accurate possible view of past human experience and to use the most discriminating methods of judging the particular values of various race experiences, and to bring most satisfactorily to the help of individuals the products of this scientific, conscious process of judging the past. However, just as there is always a certain amount of conflict, even in the individual, between his own desires and the judgments which he derives from personal experience, there is even more an *inevitable conflict between the desires of the relatively young and inexperienced individual and the more impersonal judgment collected from generations of human experience.* In other words, collective social judgments about any urgent, crude desire do not accord with the limited experience of the immature individual; even less do they accord with his desires and instincts. Hence a conflict is inevitable. The well-known antagonism between the rising and the older generations, which has never been more acute and far-reaching than at present, lies largely at just this point. It is very clear that the human race has not yet found a fully satisfactory way of bringing past experiences to youth. It remains to be seen whether it is possible to do so.

The False and the Trivial in Social Standards.—The problem of using the wisdom of an older generation to guide the desires of the new has another difficult aspect. The holdings of the past are not necessarily either completely wise or true, and the younger generation senses this. In addition to the fact that our collective conclusions are built up quite as much on prejudices as on rigid experiment, we mature people have a very great disposition to exalt quite trivial things in our social conventions and to hold on to them even after they are known to be partial or even false. In other words, the collective society has never fully used the scientific spirit and method in building these holdings and conventions. The work of

prejudices is just as clear in our social traditions as in individual desires, even though time tends perhaps to correct this in part. The greatest trouble growing out of the fact that we allow any part of our social standards to be controlled by prejudice rather than by true sense of proportion lies in this, that it tends to make all such standards more vulnerable and less acceptable by youth, and thus to lose for them even that partial value which natively belongs to past social experience.

Application to Sex Impulses and Standards.—The conditions outlined in the preceding sections apply with peculiar force to the impulses and the satisfactions of sex. The phenomena of reproduction and sex, as we have seen, are so basic, so varied in range and character, so appealing to the emotional life, so connected with the other great personal endowments, and so important both to individual development and social welfare, that there is no field in which the conflicts mentioned above are more real or so critical for our evolution. Emphasis is being placed on these fundamental things here because we mature people cannot possibly bring help about sex to the rising generation in an effective way unless we respect and solve these difficulties and conflicts between the impulses of youth and the standards of society. There is no point about which the individualist, young or older, is more convinced and rebellious against the social holdings than in respect to sex and the social expressions growing out of it. *The first rational step in solving this conflict is a sincere effort to put our sex-social standards on a really scientific basis.*

✓ **Two Methods of Human Education.**—Broadly, an inexperienced but intelligent individual can become adjusted to the rules and conditions of life in only two ways. He may learn by *unguided experiment*—by trial and error, and the taking of the resulting comforts and discomforts. The first learning of human beings must have been like this. Or, *the experiences and observations and reflections of others may in some degree be transferred and interpreted to him.* To the extent to which this latter is possible, experience is short-circuited and progress occurs. On the other hand, it is only because there has been some actual progress in the older generation that it is possible to offer education to the new.

As a matter of fact and practice, all learning and adjustment at the human level involve a mixture of these methods. And this is well, both because life is too short for each individual to try to make sound adaptation by plunging experimentally for himself into all which past generations have found to be errors, and because experi-

ence is more convincing than instruction alone and is somewhat more free from sentiment. There can be no progress beyond the discoveries of one generation except as this transfer of experience can be made.

The Fallacy of the "Wild Oats" Theory of Sex Education.—A good deal of our mature treatment of the sex problems of our young people seems to have been based upon the idea that they will stumble thus by impulse and experiment upon a fair adjustment to the complex sex situation. As staged at present the sex experiments of youth, animated by strong impulses within and incited by gross temptations from without, are almost sure to be in directions which human history has shown to be unsound and dangerous. Even so, some mature people hold that experience is so much better than instruction that it is wiser to allow young people to fall into error, to experience its pleasures, to form hurtful habits and standards, finally to discover that their course is degrading and unsatisfactory and the pleasure cheap, and then to undertake to break up their habits and to reorganize their lives on the basis of their mistakes! While an occasional individual may reach a constructive adjustment in this way, such a program is absolutely discredited by the experimental determinations of psychology and pedagogy in every field in which human choice and conduct is of importance. *To depend upon errors and the pains of error alone to build up a mechanism to inhibit error is too expensive both of time and of personality.* Of course we must recognize also the existence of a small and selfish cult who holds that immediate pleasure is the test of soundness of action, and that there can be no essential error in any course of action which gives personal pleasure. For the present we shall ignore this philosophy as both trivial and false.

The Futility of Trying to Transfer Experience by Instruction Alone.—*At the other extreme, and equally wrong, are those who would transfer in toto the racial experience, in respect to sex or the other powerful motives of conduct and character, by instruction or commands or codes alone.* A mature person who has assimilated the social experience and a child who is being introduced to the complex system are, from the point of view of the evolution of culture, thousands of years apart. The child cannot have the background that would make our mature convictions mean anything vital to him. Unfortunately we adults have usually so far forgotten our childhood that we too fail to recognize the emotional and cultural gap that lies between. If we insist on transferring our holdings bodily, we are likely to become dogmatic and dictatorial and to appeal to force and

fear to get them accepted. We may, by this method, repress the conduct and the impulses of a certain percentage of children; but all our modern studies of psychopathology and mental hygiene show us that the personal adaptations which children make under such training are quite as unsound and unwholesome as unguided conduct would give, and are even positively abnormal and perverse. Besides, such a course inevitably causes the young to feel that we belong to a world apart from them.

Can Childish Experience and Mature Guidance Be Combined?—

Broadly speaking, successful character education in children depends upon a wise combining and mingling of voluntary experimental expression on the part of the youth and a tactful and sympathetic guidance and interpretation of these expressions on the part of the experienced. The great fact which this union of experience and instruction magnifies is this: *The youth can learn by actual experience and can get culture enough from his experiences and observation, when these are wisely selected and adequately interpreted to him, to enable him to understand the results of the gross and unsatisfactory experiences without himself undergoing them.* In other words, we can do in educating for life, without giving up in the least our scientific spirit and method, exactly what we do in the biological or chemical laboratory. *We can safeguard and guide the life experiments in such a way as to give the inexperienced child the maximum help from our experience, and can choose these experiences so wisely and so hedge about the conditions of the experiment that many other experiences will be unnecessary for securing the appreciation and discrimination that will inhibit dangerous or wholesome expressions.* This procedure involves no over-riding of the personality of the child by fear and repressions. What is suggested here is just as true of education in reference to sex, as it is of the other impulses which underlie conduct and character.

Such education may at first thought seem academic and remote; but it is far from being so. Concretely, it means that we accept the native interest and curiosity of the healthy child about sex and the reproduction of life as our normal starting point; that we study these native sex interests, trends, expressions, and satisfactions from the beginning and all through his critical stages; that we use rationally these impulses and the satisfactions which inhere in the sex nature and in those sex relations and expressions which have shown themselves to be suitable, wholesome, satisfying, and refining to human beings; that we see that the child gets all the pleasure premiums which belong

to these sound sex expressions when he makes them, and thus stamp in the desired habits. For example, the filling of the relation of son to mother, of brother to sister, or of a boy to his first sweetheart is as much a matter of sex as masturbation or seduction is; and an intelligent and rewarding use of these relations can be made which will introduce the boy to the emotional states and to the choices and conduct which are the most rich and permanent in life. By such guided sex conduct, rewarded by the warmest pleasure premiums we can devise, and interpreted with a sense of proportion in the light of human happiness at its best, we can help the youth to build up tastes and reaction patterns which will tend to inhibit the forms of sex expression that are incompatible with these better types. Fine appreciation of mother, sister, and sweetheart, with a pleasure in the conduct and ideals that couple quite naturally with these terms may be made to go further toward inhibiting the grosser forms of sex expression than direct efforts to repress or to punish the latter. These are merely illustrations. *The sex field is rich in these more permanent satisfactions, and guided experiments in these will make unnecessary the grosser errors.*

Are We Then to Leave Each New Generation to Its Own Discoveries?—The dilemma has too long seemed to suggest that we must choose between two extreme and antagonistic policies either to: (1) Let the youth of each generation go his own way and learn by his own experience what is sound and what unsound; or (2) exert such pressure and force upon him that for very fear of public opinion or punishment he will control his conduct according to the social rules, and not as the outcome of his own experience and his appreciation and conviction of values. It is evident that suggestions of learning by license are not really made in the interest of human progress and success, but in the interest of human freedom for indulgence. No individual adopting this policy consistently, even if he succeeded in escaping a permanent life of license, could get more than one generation away from his own crude beginnings. By far the greater number of those who accept the policy of education by “wild oats” never graduate from the school! In our present sophisticated condition, personal disintegration usually outruns the healing from the wisdom which may come from unaided individual experience at its best.

Moreover, any accumulation of experience, all education, any progress imply that at least a part of the past experience shall be accepted by each new generation without full verification. As

civilization goes on, this must be an increasing part. It is even worse unreason to accept *none* of the social holdings than it is to accept *all* of them without question, because, even if not wholly true, they are at least a partial summary of racial experience and interpretation of experience. Since they involve inhibitions of things we desire to do the social holdings are less likely, than individual holdings which go in for indulgence, to be mere "rationalizations" of desires.

Does This Mean Social Control of Individual Impulse?—To say that it is a false view to leave the individual to experiment freely with life as his fancy dictates, either with social approval or against social judgment, is not to hold that it is right or expedient for society to try to impose its opinions ruthlessly and autocratically upon its young individuals. A very large part of the effort of mature people in meeting the natural desires of the young has been nothing more than trying to force our views upon them and to control their actions through force and fear. This is the cheapest possible method of social control; but, like most cheap things, it is shoddy if we are seeking permanent good either in character or in conduct. In using the term "fear" above, reference is not being made to legitimate fear of the natural consequences of unwise action, but to fear of punishments, mostly or entirely artificial, which we ourselves have called up to support our demands upon them. The most of the punishments in family life, the penalties for the violation of laws, the threats of excommunication and of hell are of this kind. In a word, we have sought *to control behavior and to repress impulses directly and externally, artificially and unconvincingly, rather than in accordance with the nature of human beings and of the special impulses to be guided and used.* This method cannot possibly win sympathy between the generations, and cannot lead to the wise and poised self-control of personal impulses, which we seek.

The Normal Results of Repressive Measures.—It is not the purpose in what follows to imply that there is no place for such external repressive measures. For emergencies and for those who are incapable of self-control or of education toward self-control, such external repression is like a brake on machinery—a necessary safeguard against destruction. As a step in education, however, repression shows the poorest possible results.

The particular results in any case will depend upon the character of the child. If the child is weak and pliable, we may by this

policy of repressing through fear, break such character as he has, and secure one of those unnaturally "obedient" children who rightly die early. If the child has strength and yet has love and confidence for his parents, he may order his conduct to their liking and even effectively repress his desires through a combination of fear and love. This seems on the surface a wonderfully happy result; but the mental hygienists are showing us that everything is not so happy as it seems. If these desires were really vigorous and were thus repressed into the unconscious without being met and educated in some full and satisfying way, this is not the end of them. An emotional conflict² arises and the repressed desires continue to express themselves in modified ways, in longings, mental images, day dreams, obsessions, hysterias, and other complexes which are highly injurious to personality; and all the more so because the real causes are not recognized even by the child himself.

If the child has strength and positive, somewhat assertive and combative qualities, there may be open rebellion; or, if more prudent, a concealed rebellion working injury to the spirit of youth and expressing itself in a riot of bad action when maturity and freedom come. If, in addition to strength and assertiveness, there is a bit of playfulness and cunning, the child may develop a hypocritical appearance of obedience in the open, and yet find ways to do his will secretly. Most normal children have mixtures of these various qualities, which insure that artificial and repressive modes of putting our mature convictions upon young people will produce no permanent good results in education of character, but rather a welter of injurious conflicts, dissatisfactions, and compensating attitudes.

In picturing this very common manner of adult control of youthful desires and conduct, it is not intended to imply that the only alternatives used in past times have been the uncontrolled license of the young and despotic control of them. What is implied in this: Parents, governments, military commanders, and even religious leaders have depended all through history far too much upon these forcible modes of repression; and the individualists, including the young, have insisted more than is socially sane on personal privilege and license. All our codes of law and morals, including the most enlightened, have had in them very little of what the modern study of individual and social psychology has shown us must be in them if they are to be educative.

² The term "conflict" is here used in the sense used by the psychopathologists.

There is something much better; and it is the glory of the Nineteenth and Twentieth Centuries to have put it as cardinal to all education, and to have worked out at least the beginnings of methods of applying it practically. This better thing is that *motives for such self-control as is actually essential can be given to normal young people by combinations of personal experience and example and instruction so natural and satisfying that they will not rebel against the gift as unreasonable or impossible.* It means that youthful desires must be curbed and guided if individuals are to achieve character or social adjustment, but that this guidance cannot be done by force or fear except injuriously; and can be given without hurtful after effects through motives that give high satisfaction. When control is gained in ways which the young themselves can appreciate at every step and which supply them constructive satisfactions as great or greater than those displaced, we do not leave the hurtful conflicts and rebellions on one hand, nor allow youth to destroy himself through indulgence on the other.

Constructive Control and Guidance of Appetites.—Our objective then, stated briefly, is to bring the experience of society to the aid of the young in such a democratic and satisfying way that the young shall develop their own high desires, standards, ideals, purposes, and attitudes of control *within themselves, and shall get such premiums of satisfaction and pleasure out of this self-control that it will become both habitual and a happy part of their philosophy of life.* In all their conflicts, internal and external, it is our task to attach such premiums of pleasure to the wise and wholesome use and control of all the impulses, including those of sex, that there shall be full satisfaction in giving up the unwholesome indulgence.

There are two constructive ways in which we may thus short-circuit the long course of learning things by trial and error and help the young to use their powers happily in the light of racial experience. We may help *substitute* other genuine and upbuilding interests, desires, impulses, activities, and satisfactions for those of sex or for any other impulse needing control; or we may *refine, enlarge, modify* the impulse itself, and *combine* it positively with other impulses, thus giving it a more wholesome or useful character than if gratified on its lowest planes. Briefly we may refer to these two processes as *substitution* and *sublimation* respectively.³

³ The term "sublimation" as used by psychopathologists, is more nearly synonymous with substitution as used here.

Substituting Other Desires and Interests for Those of Sex.—The effort to control one appetite by appealing to another depends upon the complex and conflicting human desires and interests to which reference has been made, and upon the fact that our time, strength, and powers of attention and interest are limited. If we are intensely interested and active in one field we drain away opportunity from others. If young people are given many wholesome, attractive enterprises which strongly appeal to them personally during the whole of childhood and adolescence, there is much less likelihood that they will be drawn into sexual or other errors and excesses.

Never in the history of mankind have such extensive efforts been made to do this for boys and girls as during the last 25 years. All the organizations designed to employ pleasantly the leisure time of boys and girls; the encouragement of hobbies, physical exercise, sports, games, hikes, reading, discussions; the use of gang instincts, and of the impulses toward play, collecting, roaming, exploring, constructing, inventing, etc., and of devices to fix the purposes, ambitions, hopes, plans of the youth upon life work—all these are phases of this effort to substitute constructive interests and satisfactions for the premature or unwise use of the sex and other impulses which are so powerful as to need to be controlled. They mark one of the most positive steps in human education. One of the misfortunes in connection with these exercises of leisure is that so many of them are being exploited for personal gain. Because play and recreation are more educative of character than anything else that touches us, it is intolerable that profiteers should have charge of so much of them. All amusements, shows, theaters, movies, and the like should be socialized, and controlled by expert psychologists and educators just as are our schools at their best.

The Strength and Limitations of the Method of Substitution.—It will be seen that this method does not educate nor refine the sex impulse itself. In a way, it really dodges the issue. If the substitutes are really engrossing, they may get the youth past many temptations and emergencies, but *they do not give any specific mastery over the problems of sex itself as they arise later*. The sex impulses are too varied, complex, and powerful to be sidetracked completely or permanently in this way. However, if these substituted interests are of a specially far-reaching kind and capable of graded development, they may, of course, start ambitions and tastes and habits which greatly aid temperance and continence and high purpose all through life. In other words they may tend to develop character and personal attitudes

of self-guidance, which will doubtless carry over also in some degree (how much we do not know) into sex control.

The Nature of Refinement and Sublimation and Combination.—However effective these substitute interests may be for emergencies and protection, they must be supplemented by something which more positively guides the young person *to use his sex nature itself for the building up of his own character*. Sex is much more than a thing to be evaded or even controlled. It is to be used for great ends as well as for great happiness. *The most vital method of right control of sex is the wise human use of it*. This demands that direct attention be given in youthful education to the sex impulses themselves, to the various uses which sex serves in personal and social life, and to all the intellectual, emotional, esthetic, social, and moral qualities which in any way modify sex.

The impulses and satisfactions of reproduction and sex in human beings are not confined to sensuous desire and physical intercourse. They include, as we have seen, all the intellectual and emotional attractions and pleasures of companionship and comradeship between men and women, of the chivalry and confidence which grow out of these, of courtship, of appreciation and devotion of lovers, of anticipations of home and marriage and family, of hopes and realization of fatherhood and motherhood, of idealism and devotion to all the human enterprises in which men and women supplement, inspire, and support one another. Equally, they include certain definite attractions and relations between members of the same sex, as seen in clubs and fraternities. The sex impulses are closely related also to our sense of beauty, to our ideas of justice and fairness and honor, to our social sense and ambitions, and to our moral and religious nature and convictions.

Sublimation and refinement mean that we can introduce the pleasure and satisfaction and happiness of these higher and more social forms of sex relation and expression to young people in such a way as to make them willing to forego the grosser sex expressions in order that they may enjoy the finer and more permanent. It means giving up the pleasures of *lust* in order to have a fuller measure of the happiness of *love* later. *It is the substitution not of some other interest alien to sex, but rather of the very natural anticipation and flower of the sex impulse itself*.

Combination means that we can strengthen and make more vivid the significance and the pleasure of the higher sex satisfactions if we associate these with certain other satisfactions of high grade. For

example, a vivid interest in and enthusiasm for human evolution toward better conditions will combine with and strengthen the purpose of self-restraint and the highest use of the sex functions in an individual. A sense of beauty or of honor in a man's thought of his relations with women will give very high and positive aid in wise sex behavior. A profound conviction that there is intelligent direction and purpose in our wonderful universe order, and a religious sense of responsibility to that order, will combine with the sex nature not only for its control but for its best use. There are very few of the worthy or beautiful interests of life which may not thus combine with sex qualities for the betterment of both.

Some of the Elements in Sex Sublimation.—Sublimation does not mean eliminating or even diminishing sex interest, which probably cannot be permanently done by any device whatsoever. It only means that the interest is shifted and, so to speak, refined into a less gross form—as solid ice may be sublimated directly into water vapor without having passed through the intermediate fluid state. Our first animal sex desires may be delayed and much of their zest turned somewhat precociously into the more esthetic and ethical forms of love. The following are some of the factors to be reckoned with in sublimation:

1. Any impulse which naturally offers both keen physical and keen psychical gratifications can be sublimated. The problem is to increase the psychical at the expense of the more physical. An impulse which presented only a simple physical gratification could scarcely be sublimated, though we might control it through substitution.

2. Impulses in which the individual could indulge unrestrainedly the keen physical gratifications without limiting thereby the more spiritual satisfactions could not be sublimated. On the other hand, if the higher satisfactions can be developed at their best only by some mastery, restraint, and sacrifice of the physical we are forced to choose between these satisfactions. This necessary choice between a more physical, more present, and often keener and more transient satisfaction and one more permanent, more general, and more spiritual, insures that human beings will either degrade their sex impulses to the physical level or partially sublimate them to intellectual and emotional levels. All spiritual progress of the race has come by just this sacrifice of the lower (i.e., crasser) satisfaction.

3. An animal, or a human being, who cannot anticipate happiness in the future and by imagination bring some of that future satisfaction into the present, is not equal to sublimating its strong impulses and activities. These finer sex desires for the future can help a young

man and woman control keen present desires and order their conduct in respect to sex only to the degree *that they can picture to themselves the kind of comrades, sweethearts, husband or wife, and parents, they want to be, and can by anticipation get greater pleasure now out of that more permanent future happiness than they can out of physical indulgence.* In this struggle the physical gratifications usually have the advantage that they are more keen and more present. The psychical and social satisfactions of sex, while more diffuse and remote, are more permanent and connect up in consciousness more generally with esthetic and ethical appreciations, life philosophy, and social purposes. For this reason these need to be put most concretely and convincingly to youth.

4. The repression or restraint of a coarser aspect of sex indulgence by the desire for the comfort that comes from a higher form of sex behavior is the most democratic, personal, and permanently satisfying control, which human beings can possibly achieve. Such control is least likely to be accompanied by unsatisfied tensions and complexes in personality for the reason that the motives for control are the most native, convincing, and the least artificial to be found. In this way we use in the individual, to control the lower forms of sex expression, the very impulses which in the evolution of the race have antagonized the more animal and have gradually developed the higher and more social aspects of the sex relation. We are using, therefore, a part of the natural racial mechanism of inhibition. We are letting the individual follow the racial evolution. It is thus the least arbitrary control which can be found. The urges, the choices, and the satisfactions and dissatisfactions, when thus handled, belong to the individual himself. They cease to be arbitrary. *What the mature person needs to do is to help the youth to make each choice in the clear light of all the facts, instead of merely in the mists of desire and inexperience.*

Some of the Elements in Successful Combination of Impulses.—Our ability as human beings to reinforce or weaken one motive or satisfaction by coupling it consciously with another rests largely upon two facts:

1. There are certain of these impulses and satisfactions which support or antagonize others. For example, curiosity and inertia or love of ease are in conflict, as are desire for personal license and desire for approval of others. In a similar way emotions of fear are a counterpoise to many other motives. On the other hand, the play impulse and curiosity supplement each other in producing activity;

and love of approval and the glow of having helped a weaker person (the "superiority complex") may supplement the less keen spirit of sharing, and stimulate generosity of conduct.

2. If we have a strong emotional feeling of satisfaction or of disgust connected with any impulse or activity, and either incidentally or consciously other impulses or motives are brought closely into connection with the first, these latter impulses tend to take on some of the emotional state of the other, and there may be a permanent bond either of strength or repulsion between them, in consequence. For example, a child about to enjoy some candy or an orange might be thwarted in that enjoyment by the visit of other children and the need of sharing with them. The result might be the beginning of an aversion to company. Or if the pleasure of the companionship proved to be great enough, the result might rather be the beginning of willingness to share material things in order to increase the joy of companionship. Of course, the particular emotional bond and association in habit and attitude, needed to result in such a situation, would depend on many things. It is the task of adults to mediate these pleasure-premiums so as to establish bonds suitable to the individual case. We are only making the point that *these combinations are significant in developing character, and must be systematically utilized by us to educate the impulses of our children.*

Combination of Motives Making Sex Difficult of Control.—Most of our human interests and motives and their satisfactions combine with and modify the sex impulses in one way or another. They may either make for wise social control, or else make control difficult. Among those which make for increase of sex expression are the following: Curiosity, desire to be amused and entertained, love of novelty and adventure, self-assertion, and desire for mastery, slyness, and secretiveness. For example, unfaithfulness in married life is often due not to need of sex satisfactions or to positive emotional love for another person, or to definite sentiments of unfaithfulness, but to desire for new experiences and excitement. That these various biological and psychical factors have long been working in the ancestors of man to increase propagation can scarcely be doubted.

Combinations of Motives Aiding Sex Control.—It is equally true that there are motives and attitudes which combine with sex in such a way as to make for its control and refinement and sublimation. Among these are: Honor and sense of fair play, good-fellowship and human sympathy, especially between the sexes; the feeling of pleasure in beauty, especially as applied to social relations, to character, to

reputation; the sense of self-respect; pride in one's family or group; the motive of social evolution and improvement; sense of personal obligation for social progress; religious motives. For example, growing out of a feeling of human sympathy and a sense of justice, the normal human mind can come to see the lack of democracy and of character in one person exploiting another for his own lust; or in claiming sex privileges for himself that he would not approve for all the other members of his family; or in exposing his wife and children to venereal diseases contracted in sex indulgence.

The Rôle of Satisfaction in All Control Worthy of the Name.—

While the writer has tried to maintain that no philosophy of life has a biological foundation which places satisfaction or pleasure, instead of a sound adjustment to vital conditions, as the main end of action, he would equally insist that satisfaction is broadly a measure of adjustment and that no philosophy or ethics or pedagogy which ignores the satisfactions has any chance of being right.

The plea that one pleasure is as good as another, that pleasure is the chief end even of individual existence, that every individual should have full freedom in seeking his satisfactions whether they be merely physical and present or social and remote is to deny the value of all the discriminations by means of which all conscious or rational evolution has proceeded, as well as the hope for further progress. *Pleasures and satisfactions call for the same degree of discrimination as do ideals and the choice of means to attain definite ends. It is as immoral and unscientific to choose the lower pleasures, where one may have the higher, as it is to accept the least probable conclusion when the facts are all before us.* In the long run it is even more unsatisfying.

In character education, of which sex control is an important part, we cannot omit the satisfactions and pleasures growing out of choice and behavior. Our task is to insure to the individual better and more permanent satisfaction from sound behavior than from unsound behavior. Only so can we get adequate motives for or habits of such behavior. We shall never be able, even if it were desirable, to ignore satisfaction and happiness as motives in life. The best we can do is *gradually to improve and socialize the individual taste, discrimination, and the fashion in satisfactions.*

The Kinds of Satisfactions Leading to Control of Sex Impulses.

—The primary biological interest in sex is, of course, the powerful impulse toward physical sex intercourse as a means of propagation. This is the central phenomenon of sex; and it is about this primary fact that its intense physical pleasure first arose. The urges that

lead to this action itself are, under human conditions, the things that need control and guidance. Unless motives and satisfactions can be found strong enough, natural enough, attractive enough, to restrain, harness, and refine this central desire and its expression, then there is no hope for the psychical and social evolution which otherwise seems ahead of us. Such high, controlling motives have four fundamental sources:

1. In the interest and satisfaction to be found in one's own greater, future personal health, welfare, and happiness, and escape from suffering and maladjustment.

2. In the satisfactions coming from the consideration of the health, welfare, and happiness of other human beings—as sweethearts, mates, children.

3. In the satisfactions belonging to the possibility of social evolution of a higher order of human relationship. This last class includes the others, but is not included by them.

4. In the satisfactions that arise from a sense of adjustment and conformity with the universe order, especially if we conceive this order as the expression of an intelligent and benevolent purpose and will.

CHAPTER VIII

THE HOME AS THE CENTER OF SEX-SOCIAL HEALTH

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. The human family the heart of human society—historically, structurally, and in spirit. Could this institution have achieved its present place without control of sex expression on the part of some people? Show how its improvement has depended upon sublimation of sex expression.

2. The chief personal and social purposes and values of permanent home and family life.

3. Some of the chief shortcomings of the monogamous home and marriage as we now find it.

4. Relative importance of some of the factors in home life in making for success or failure: Love; sex-satisfaction; personal comfort; self-realization; child bearing and rearing; marriage and the contractual relation between mates; chastity in premarital life; sex faithfulness and considerate restraint in married life.

5. Education for marriage and parenthood for both men and women. Need for. Hopes from.

6. The various proposed substitutes for marriage. Their essential weaknesses when considered in the light of the later trend of civilized conviction about marriage and the responsibility of adults for the future of the race.

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Can We Take the Monogamous Home for Granted?—There are many who, because they regard the home and family as a divine institution, or because they see that the family is the most important and benign of our evolved social relations, or because they feel that its future is fixed and secure, think that the monogamous home should be taken for granted. These friends of the home feel that any scien-

tific effort to examine its roots and to appraise its value, as compared with possible substitutes for it, is unwise and destructive and really lets down the bars.

No one can be less willing than the writer to weaken the effectiveness of the home. There are, however, at least two good reasons why we should continually be ready to examine the foundations of the home and family. In the first place, the very need of giving to each new generation the best of our social institutions and our standards in the most enlightening and rational way demands just such a democratic and scientific attitude of openness both as to examination and to necessary changes. The only way to get the new generation to accept these standards as a starting point, is to go into partnership with it in reappraising them. In exact proportion to progress in the scientific spirit and in democratic methods will this attitude of openness on our part be necessary. In the second place, we all know quite well, whatever may be our theories about the monogamous home, that we do not have it now in unreserved acceptance and, furthermore, that it shows numerous weaknesses in practice which any conscious evolution must meet and eliminate, if we are hereafter to get its greatest value for human happiness and progress.

Criticisms of Marriage and the Monogamous Home.—The modern criticisms of permanent, contracted, monogamous marriage, as a means of solving the problems of reproduction and sex, are chiefly as follows:

1. The task of adapting and harmonizing the tastes, emotions, and purposes of people so intimately associated is very difficult. Young people cannot tell in advance whether they can make such satisfactory adjustments that a happy and improving home life will be possible to them. Many marriages are quite haphazard. The result is that a very large proportion of marriages are not successful either for the mates or for the children.

2. Holding together people who cannot happily adjust themselves does not make either for personal happiness and welfare, or for service to society. It is questionable whether it strengthens the hold or prestige of the institution itself.

3. Our monogamous marriage, under such conditions, coupled with the division of labor of men and women and with our economic customs and laws, makes for dependence and parasitism on the part of women in marriage, which in a large proportion of cases is dangerously near to a mere exchange of sexual accommodation for economic support.

4. The average parents, being ignorant of psychology and untrained in educational methods, are poorly fitted to undertake the education of children, particularly in respect to the fundamentals of character. Because of the continuous, intimate relations in family life and of their lack of skill, parents often subject their children to illogical and capricious alternations of coddling and harshness, love and anger, which make for abnormality and for complexes of the most serious sort in children and are subversive of sound character. The very life in the home is often a most serious handicap to the normal sex-character development of the children.

5. Combined with our economic conditions, our theory of marriage, if we lived up to it, would completely bar from satisfying sex relations a large proportion of the human race, both men and women, who for various causes cannot or do not assume the responsibilities of marriage.

6. There has never been a race or a civilization which has lived up to the monogamous ideal. Therefore, it is claimed, such a program cannot be regarded as a normal or practical expectation. Monogamy would not succeed even so well as it does, in the opinion of these critics, but for the exceptions made to it at so many points. Such exceptions are separation, easy divorce, a large degree of promiscuous and furtive sex relations, and formal prostitution.

The Biological Elements in the Home.—In estimating these criticisms we need first to review the biological and social background of marriage. The home, of course, is not strictly a human discovery. We have abundant prophecies and even examples of it among the other animals. The social bees and wasps, many birds, and some mammals have developed the essentials of home and the relationships that make it successful. These underlying biological elements in any home are: The production of offspring; the development of instinctive bonds of recognition and attachment between the mates; the care and education of the offspring through considerable periods of time; and the development of a definite parental attitude on the part of one or both mates. All of these elements in home-making man shares with various of the lower animals. There are also numerous subordinate elements that are attached to these, as: Protection, comfort, food storing, permanence of locality for sleep and rest, etc. There has been among more sophisticated and materially-minded people a strong tendency to make these subordinate and incidental ends a principal interest in marriage and home-making to the neglect and even misuse of the basic functions.

The Child-producing Function.—*Both in evolution and in present biological importance the producing of children is the first and most important home function.* The mother, her powers of reproduction, her maternal instincts and sacrificing activities, lay the foundations. As we have seen, reproduction is a function solely for the advancement of the species. It involves sacrifices, both organic and voluntary, on the part of the mother. No matter what other elements may be added, this relation of mother and offspring must not be lost nor its effectiveness compromised if the species is to continue. There is no conceivable biological or social substitute which can be as effective as mother love in the fulfillment of this function. This does not mean that a rational society may not add to the mother's contribution other values which she cannot duplicate. In a continuing society all individual sex relations must be subordinate to suitable child-production and child-care and education.

The Development of Mating and Its Bonds.—The first strong social attraction to arise among animals is the attraction of mates; but until there came a lengthened period of maternal care for offspring, this bond between mates was transient and with no social significance except that of fertilization. However, in most animals whose mothers give continued attention to the offspring for a period after hatching or birth, there is also a growth of social bonds between the males and females. This becomes still more marked in these forms of definite monogamous tendencies in the higher birds and higher mammals. These more intimate associations of mates and offspring lead, in turn, toward more perfect adjustment. In the animals just below man and most like him in structure and instincts, there is well-developed monogamy which may endure longer than the single season. There is thus a *definite and successful monogamous evolution in animal and human history which antedates and underlies all our conscious social conventions and institutions.* It is an organic and significant foundation of human social life, and is not the product of the tyranny either of sex or of artificial social taboos. It is in a high degree pragmatic. Our consciousness has only validated and modified something already accomplished.

The Development of Fatherhood.—Out of the increased care of offspring on the part of mothers and the more permanent and more social and emotional relations between the mother and father, the male develops instincts of protection and care for both the females and the young. The reproductive specialization of the female is the most outstanding difference between the sexes. Its drains upon both

body and emotions definitely limit the activities of mothers. Whatever her powers may be, the producing mother must give a considerable part of her energy to child-bearing, and her other social duties must, in the main, accord with this. The male must, in an effective division of labor, take up more than his half of the other functions. These are basic facts underlying the social and economic specialization of the sexes. While the sacrifices of the male in reproduction are not so organic as those of the mother, the essentially sacrificing character of all reproduction is emphasized by the way in which the male is thus drawn into the family circle and gradually acquires a certain tenderness and serviceableness for offspring largely through emotional relations to the mother. It is a good illustration of the essentially socializing power of the reproductive and sexual functions, which appears in very considerable degree among the song birds and in the higher apes, as well as in man.

Primitive Unconscious Education.—Both among human beings and in the animals just below man, the association of the young with the parents results inevitably in much indirect education in the tastes, attitudes, behavior, and habits of the young. In the human family we are just beginning to realize how fundamental and far reaching are these early impressions, images, desires, likes and dislikes, attitudes, and habits, which the child forms unconsciously, and which too often the parents build up both unwisely and unconsciously. This is the first and one of the most important and least understood of the educational influences of the family. It needs experimental and critical study in order that it may be used for the maximum constructive education.

Conscious Child Rearing and Education.—Along with and following this early education, the home is, and is peculiarly fitted to be, if the parents are equal to the task, a place for the conscious personal and social education of children. In our specializing civilization most of the so-called formal education is given outside the home, presumably by specialists. The long intimacies of the home and the sympathetic emotional life which is natural because of all the things mentioned above, make possible, however, as nowhere else in society the cultivation of character. Without question the social and serving qualities necessary to those who believe in an evolution of society and of the social spirit, as contrasted with mere personal and selfish success, are best shown in home and family life, in spite of all its recognized shortcomings.

This home spirit and structure therefore make possible the transfer

to children of the social inheritance which the parents possess, in an atmosphere which is the most sympathetic to be found in any of our human relations. The home, if it only understands the method, is capable of making this transfer more normally, persuasively, and democratically than any other institution can. *Next to propagation itself, this education of children is the most important function of the sex and reproductive reflexes and satisfactions.* This is said while admitting all the imperfections of homes and parents. These imperfections can and must be overcome.

The Reaction upon Parents.—If the sympathies and sacrificing spirit of parents make possible the care and social education of children, it is equally true that doing this has, through the generations, improved the spirit of the individual parent and the breed of parents. As John Fiske has shown us, infancy has lengthened, docility has tended to increase, and parental care has become more sympathetic and permanent in the course of the development of this institution and its spirit.

The essential biological elements in home-making then—painstaking parents, reproduction and care of children, considerate and happy mates, lengthening infancy and childhood, and increased educability of children—make a *benevolent cycle* in which each element may normally react to improve the others. The home and the family life with all their varying traditions and forms have grown out of this evolutionary history. In turn the family has contributed more to social evolution than anything else has done. The family and its structure and practices are not merely arbitrary or chance conventions, depending on the whim of the superstitious or of autocrats; they are a part of the organic evolutionary process which consciousness has been compelled to validate.

The Lesson from Evolution.—It does not follow, of course, that conscious, rational attention may not greatly improve the home and family life and the education of children. Indeed this improvement is just what we hope and expect. Our highly artificial human evolution has introduced many new and difficult problems which were unknown in the primitive monogamy of birds, mammals, and earliest man. The clear duty of reason seems to be to find conscious solutions for the difficulties and shortcomings of the family rather than to destroy the chief evolutionary foundation upon which our later social progress has rested. *We cannot safely junk the family, its functions, the esthetic and ethical concepts back of it, nor even the form it has taken, without being sure that any pro-*

posed changes better the performance of the work now done by the family.

The Social Necessities to be Conserved.—From this brief account of the evolution of sex-social relations in man and higher animals we are in a position to summarize and outline somewhat in the order of their importance certain things which, for the sake of maximum welfare of the race and of individuals, we may regard as essential. We must seek, in any solution we offer, to conserve in the highest degree possible these necessary utilities and desirable happinesses:

1. The production of the best possible children in suitable numbers. This is the first consideration, and involves among other things the application of all we can learn of heredity and eugenics, in relation to economic and social conditions.

2. The transfer to these children by example, by teaching, and by training, in the most discriminating and sympathetic and convincing possible way, the important experience of the race and the best possible interpretations of this experience which the parents can make. This is a matter of social inheritance, and is a most important determiner of character.¹

3. The cultivation in the parents, both through their mutual relations and through their relations with their children, of the best and most effective emotional, intellectual, social, esthetic, and moral qualities of parenthood. This should make them not merely good parents but finer individuals as well.

4. The maximum happiness, stimulus, and growth which can come to the mates, as individuals and as partners, from the sex and other relations—including the whole range of physical and psychical. This implies that there is unity in the sex relation of mates; that physical intercourse, while degrading if spiritual love does not exist, is when coupled with high psychical union one of the most distinctive human sacraments. The spiritual element would never have existed except for the physical. And when they both exist each normally heightens the other. This full sex life in turn makes for better parenthood.

5. The meeting of the individual sex-social needs of those who are not mated, in such ways as to avoid as far as possible injurious tensions, distresses, complexes, or psychoses—while conserving the social welfare and progress for which the home stands.

Two Basic Instincts Involved.—Aside from the difficulties which two different human beings have of making smooth and harmonious

¹ See Chapter V.

adjustments of their characters in any continuous and intimate relationship, there are two groups of different, but related, impulses involved in these family situations—the reproductive and parental on one side and the sexual on the other. While biologically and socially parenthood is the essential thing, consciousness has done more to bring individual sexual desires and satisfactions keenly into play than it has reproduction and the parental impulses. In point of evolution also the more social act of reproduction is more basic. In point of time and emotions, the sexual element precedes reproduction in any home and arouses keener and more individual states of consciousness. In a peculiar way, therefore, these two groups of functions which have been growing more closely united all through evolutionary history have come into rather definite conflict within the individual thought and behavior as one makes conscious efforts to realize satisfaction. The individual gratification and happiness of the sex relations and satisfactions are often placed in the balance against the impulses toward social welfare and for the conservation of the species, which reproduction represents.

Questions Arising from These Compelling Impulses.—Putting these two organically related functions and their impulses into antagonism raises some very vital and interesting questions about the whole problem of the relation of males and females in the human species: Shall personal gratification and happiness determine sex relations or shall collective welfare? Shall love (including its whole range) organize the relations of men and women, or shall propagation and culture of children for future society? Are these interests really or only seemingly in conflict? If in conflict, is there any sound basis of reconciliation? In such reconciliation, which functions should take precedence?

The Monogamous Family as an Answer to These Questions.—The monogamous family—initiated in a combination of desire and jealousy, based on faithfulness and constancy of mates, very largely the result of unconscious trial and error in evolution, and somewhat consciously experimented with and adopted theoretically and rationally by the vanguard as human beings have moved toward our present beginnings of civilization—represents humanity's most organic and comprehensive present answer to these questions.

In a general way the theory of monogamous, permanent marriage represents at present: (1) Individual choice of mates through the motive of love, tintured by the least possible mixture of consideration for fitness in reproduction and too largely by selfish and material

considerations; (2) control by society of the conditions and duration of the relation, once it is entered upon; (3) large individual freedom within marriage, as to the spirit and emphasis with which the partners carry out their own love life; (4) individual freedom to determine whether they will be parents; and (5) a mixture of social and individual control of the education of the offspring.

On examination of these elements this does not look to be an unfair or unpromising beginning for a division of responsibility between the individual and society, with a large amount of freedom to the individual. If we may hope for a more intelligent and rational performance of all these special functions by the individuals and by society, marriage and home life would seem capable of being made to conserve the most vital needs of society without destroying any essential individual initiative, freedom, or happiness.

The Grosser and the More Refined Aspects of Sex.—The whole problem is further complicated by the great range of the sex desires and relations that we name "*love*." This term may be applied to the mere passion for physical intercourse and its satisfactions, and for the most part means just that, in much of the mythological and early historic and the esthetic use of the term; or to the most rich and human psychical and spiritual relations and devotions which men and women may have for each other; or for any degree of combination of these physical and psychical elements. It may be admitted once for all that the psychical love is a by-product of the physical. But it has become of even more refined and far-reaching value, both for culture and happiness, than the more basic gratification. In its finest, most considerate form it justifies and carries with it the normal gratification of the physical desires. If individuals in their behavior were always guided by such spiritual elements, there would be little need or ground for society to be solicitous about the form of marriage or its permanency, or in any way to interfere with individual freedom in sex relations. The whole basis and necessity for social rather than individual control of sex relations is that human beings as endowed at present do not uniformly possess this spiritual point of view nor the machinery of control. The essential question is: How can society aid in controlling the physical aspects of sex relations that are not accompanied by real human love, in such a way as to encourage and magnify that complete, unified, and permanent physical and spiritual sex relationship which will best serve the interest of children and the happiness of mates?

An Old Solution.—In several ancient civilizations three motives

and grades of sex function were recognized and provided for in social customs. In Greece, for example, in its most flourishing periods, leading men had the following independent sex relations:

1. *A wife*, the mother of the children and the head of the household. She was expected to be faithful and constant in sex contacts and thus to transmit pure the name and the honor of the head of the family. This was the social, reproductive relationship.

2. *A favorite*, or courtesan, with whom he satisfied the emotional intellectual, esthetic longings as well as the physical. These relations depended solely on the duration of the psychical attractions. This was the romantic relation.

3. *Concubines*, usually slaves, who were kept for physical satisfaction and for variety.

The Major Assumption in This Arrangement.—Biologically, in an autocracy in which a few men were masters, this polygamous division of function has a kind of directness of logic which is most interesting. It assumes, however, that man has sex needs and privileges which women do not and should not have; and that some men have the right to exploit women, as well as other men. If we allow these premises we cannot quarrel with the solution. We have seen,² however, that there are no sufficient grounds, in what we know either of biology, psychology, or sociology, to justify the view that men any more than women—or either men or women—must have sex intercourse for the sake of health or variety. *Variety in the inter-relations of the sexes on the higher emotional, intellectual, esthetic planes, where the physical is controlled, is, on the other hand, of most significant value.* We have also seen that reproduction, as the most basic form of sacrifice and unselfishness, is the beginning both of society and of the social and democratic spirit, which is antagonistic to the exploitation either of one sex by the other or of one person by another. If democracy is a sound human ideal we can justify no selfish privilege to either sex or to any individual. The conscious effort and education must be toward mutual consideration and service in the interest of the whole human group. The spirit of sacrifice, which is intrinsic in reproduction itself, is the essential and only ground for a truly social ethics and for any evolution other than winning selfishly by force and by exploitation of the weak. In other words, our only hope of a distinctive social human development depends exactly upon denying both of the foundations of this aristocratic and selfish solution of the sex life.

² See Chapter IV.

More Modern Solutions.—If our social consciousness has reached the place where we would deny or even question the right of exploiting for our own gratification those who are for any reason weaker, and condemn a merely lustful physical gratification of sex without psychological love, we would be compelled also to rule out as unsocial and unwholesome any system of prostitution or promiscuity or concubinage in which men use women casually for gratification. We must condemn also such easy making and breaking of marriage relations as would merely legalize progressive polygamy and so discourage any feeling of responsibility for permanent adjustment and for parenthood. In reality the Greek method was more honorable than this solution, which is our own. In the former the male was at least responsible in certain permanent forms of obligation to each class of females. In our own these mitigating elements are lacking altogether.

The Democratic Solution.—If we are to have a home and family life which carries proper production and permanent care of children, and such physical and spiritual accord of mates as will give them the confidence and assurance that alone can nourish and ripen their own sexual happiness and make them into effective parents, society must use every constructive device to prepare and to help all eligible individuals to be mated suitably, to heighten their trust and faithfulness for one another, to increase their knowledge and appreciation of the pleasures, the duties, and the technic that make for success in sex relations, and to safeguard their married life from external disrupting influences. *This includes such improvement of economic, educational, and social conditions as will both encourage marriage and make for wise discrimination in choosing mates; such education in respect to sex and other elements of personal character as will fit individuals in knowledge and in attitude to prize marriage and to use it most fully by unselfish mutual adjustment; and the frankest possible education in all the ideals, needs, and practices of good parenthood.* In a negative way it means such methods of breaking hurtful married relations as will least interfere with the positive social functions served by sex, marriage, and reproduction.

Continence and Faithfulness Again.—It is at this point that the problems of abstinence from sex intercourse on the part of the young and unmarried, and of faithfulness to the mate during marriage become acute. The ethics of love and marriage cannot be simply an arbitrary matter, nor a matter of law, nor yet of individual whim; it must be concerned with the success of marriage and of parenthood as a means of maximum social function and adjustment, and must

have within it the spiritual grounds of success. If continence and faithfulness, which are absolutely necessary to successful monogamy, cannot be had on an educational and human basis, mere control by rules of church or state will avail us nothing.

Do irregular and promiscuous sexual gratifications of young men or women before marriage, which are, for the most part, on a physical plane merely, militate against the mutual trust on which depend the fine, sympathetic, permanent monogamous relations in which the physical and psychical are fully blended? Do such irregular relations after marriage interfere with the fullness and happiness of married functions? Does a feeling of permanence in marriage conduce most to its success or to its failure in these spiritual elements? Would it help or injure the usefulness of marriage to make it less permanent and more subject to individual fickleness in psychical love? The final objective scientific answer cannot now be made to some of these questions. These are the points of chief attack upon the ideal and practice of monogamous marriage to-day. We do not know, for example, whether a relaxation or a hardening of the conditions of marriage and divorce would aid the sexual morality of marriage. Much is being said on both sides of this question by friends of the home. What is said on each side is very largely a matter of personal bias rather than of scientific certainty.

Certain Relevant Observations.—However, if we are correct in thinking that monogamous marriage relations are not an accident, but are the outcome of a progressive, increasingly meaningful organic evolution, and are the present bulwark of the most social child-producing and child-rearing institution which our consciousness has yet perfected, and are therefore to be preserved and improved, certain statements are at least reasonable.

All sex-social adjustments must be made in the interest of the performance of these essential functions; they must be concerned with what will normally aid these ends rather than with the desires of those who advocate practices which tend to defeat these ends. They must deal with the methods and conditions which are in normal accord with these objectives and not with exceptions. "Normal" and "exceptional" here have nothing to do with numerical frequency, but are determined by the rational ends to be attained.

Should Marriage Regulations Encourage Real Marriage or Temporary Relation?—For example, the conditions of social control of marriage cannot be determined by and for those who consider only or chiefly the physical gratifications of sex; or for those, on the

other hand, who have only an intellectual interest in it. It cannot be ordered for those unstable and emotionally unbalanced persons who profess to be able to feel the full spiritual bond for several of the other sex at once, or in quick succession, and who desire to add to this "soul sympathy" the physical gratification. If we are to encourage the taking up of the social and economic responsibilities of marriage and those states of confidence and happiness and faithful devotion which accompany and are a necessary part of love in marriage, we cannot organize the method of marriage so that its coarser and more transient satisfactions stand within easy reach of those who are willing to gain them by a mere pretense of the higher. We cannot solve the sex problems of the young and the unmarried or the lustful in such ways as to make true marriage itself seem in comparison either less rewarding or less secure. Finally, if permanent sex relations are necessary for performing the home functions, the conditions of marriage must be set for the sake of, and the premiums of society must be put upon, those who in good faith assume these responsibilities, and not upon those who for economic or other reasons remain unmarried.

The Limitation of Sex "Rights."—In other words, if the permanent monogamous home, toward which conscious evolution has been trending for some thousands of years, is necessary in order to realize the best human progress, then society is under obligation only to devise a system of marriage which will best meet these needs. It is not under obligation to wreck this system to meet the desires or the welfare of the exceptions. There is the claim by some writers on this subject that *rights* involved in the gratification of sex impulses are primarily individual. As a matter of fact this is no more an innate individual right than the privilege to hold large possessions in a strictly competitive regime. Both "rights" alike depend upon effective personal capacities and the assent of the social organism. They are not inherent or "divine." Further, sexual (and still more the reproductive) functions are not *individual*. In their simplest form they always involve *another* individual. Indirectly, they influence large numbers. *Both reproduction and sex gratification are social privileges, not individual rights.* The results of any sex practices upon human welfare, atmosphere, and attitudes, therefore must be carefully scrutinized for the good of the race. Women have just as much right as men to any possible form of sex satisfaction, and *neither can have any right to use the impulse in ways which would be socially destructive if made universal.*

Jealousy and Love.—In their zest to provide for love that continuing atmosphere of confidence and trust, which is indeed necessary to it, some modern writers on the subject inveigh against jealousy and the selfish desire of a man or woman for exclusive possession of the other. Their plea for the removal of jealousy in the interest of freedom and variety in sex relations is naïve in the extreme. There would, to be sure, be no destruction of trust and confidence as the result of unfaithfulness, if jealousy were eliminated, and nobody cared for faithfulness, just as there would be no individual law breakers if the laws guarding society were suspended. Humanity, these writers say, is to gain sexual confidence by indifference and by deadening this evolutionary instinct of jealousy which demands faithfulness, rather than by becoming faithful and cultivating such control of behavior as merits confidence. Such shoddy biology and psychology ignores the fact that it is exactly jealousy and its simpler biological antecedents, coupled with attraction and love, which have gradually brought about the beginnings of the degree of monogamy we now have. In the beginnings of selective matings leading toward either a polygamous or a temporary monogamous grouping of animals, the crassest sort of jealousy among the mates was as native and outstanding as was passion itself, if not directly a part of the same reflex. In its more diffuse forms it has been a constant adjunct to all selective mating, and stands strongly against promiscuities: First, by eliminating males through combat so that females must be faithful; and second, by increased tenderness on the part of the male for the female which tends toward faithfulness either to the harem or to the individual wife. The qualities of confidence and trust between men and women have not arisen through mutual indifference and promiscuous unfaithfulness on the part of mates, but rather by increased mutual demands and increased willingness to sacrifice the selfish promiscuous satisfactions that would stand in the way of confidence.

There is thus a degree and form of jealousy entirely constructive. We shall not make sexual or social progress by destroying the forces that have made us. To be sure, unconsidering jealousy—and jealousy may be as uncontrolled and unreasonable as lust itself—has been supplemented by many grotesque elements, such as man's political supremacy, and his more selfish sex urges. His consciousness has augmented jealousy as it has passion. The term "jealousy" here is used to express that normal by-product of passion which makes indifference impossible. Its rôle in securing sex-controls in men and women alike should gradually give way; but *it should give way only*

to the greater, more positive love, and to a sexual control and a social sense which make it unnecessary. In a rational creature such as man, jealousy should be displaced by trust and confidence based automatically on lack of occasion for jealousy and on the control of the "desire for variety," rather than by a mutual disregard of the value of faithfulness. Conscious guidance of the sex attitude of confidence and the freedom that comes from it by way of increased appreciation of and devotion to the ideals of faithfulness are more hopeful for society than the effort to secure confidence and trust or even a show of indifference, in the face of irregular and free sex relations, by stupefying the natural impulse of jealousy and denying the social standards which have very largely arisen out of it.

Basis for Criticisms of Monogamous Marriage.—We have seen that biological evolution in the animals nearest akin to man and among primitive men, as well as the more conscious evolution of recent history, points toward permanent monogamous sex relations; that monogamous mating has come in man and in animals to have some elements that are clearly instinctive; that in practice, in conscious man, it makes for confidence and happiness between mates and makes care and rearing of children both more secure and sympathetic; in a word, that monogamy represents a distinct evolutionary trend both on instinctive and conscious levels and serves better than anything else thus far devised to bring about the two chief ends of mating, which are the successful production and care of offspring, and the best development and happiness of parents. Nevertheless there is a real basis for the criticisms and difficulties which now confront the monogamous home. This basis is partly in the complex nature of man himself and partly in the practical failures of the home to reach what may rightly be expected of it. The following are at least some of the elements in these difficulties:

1. The monogamous tendencies are themselves not fully fixed (instinctive) in us, and even more, with a consciousness so highly developed as ours, the factors in love and marriage and parenthood are so complex that the various elements may easily be at war and thus diminish the dependableness of the whole. For example, even with love fixed upon one person it is easy to see how consciousness might strengthen the esthetic appeal of beauty in one of the opposite sex, or might exalt the desire for novelty, variety, and excitement, or might make the joy of a new pursuit seem greater than that of the old possession. Thus these sentiments would be put in conflict with the older bonds and make faithfulness and responsibilities and sacri-

fice seem irksome. There is nothing, however, in our whole social evolution indicating that an adjustment is undesirable or unnecessary, and so to be escaped merely because it is in conflict with others or requires self-denial and even distress to reach it.

2. Any marriage, to be successful, demands of both parties not merely trust and fidelity in respect to sex, but considerateness, concessions, self-control, and sacrifice of many personal desires. Human nature has not yet reached the point where these necessary qualities are either instinctively or consciously in the possession of the average human being. Indeed each of them often calls for the most persistent attention and effort. Most of the premiums of ease, luxury, freedom, and self-indulgence lead us toward both the avoidance of marriage and failure in marriage. Again, this does not in the least constitute an indictment of monogamous marriage; it is only an indication that we are not yet in perfect control of our impulses which conflict with its requirements. We are merely substituting surface elements for the main objective of humanizing our civilization.

3. The economic, personal, and social status of women in marriage is antiquated and intolerable in many ways. Therefore the increasing economic, intellectual, and emotional independence of women is giving them other interesting careers and interferes with marriage and with the bearing of children by many women best qualified for it.

4. There is an increasing intellectual individualism all through our civilization. In pursuits, such as literature or other forms of artistic expression, where this tendency is particularly accentuated, there arises a disposition to regard oneself as entitled to peculiar sex, and other emotional privileges in the living of life no less than in its portrayal. As indicated above, marital solutions and social opinion cannot be organized to give such people freedom in irregular sex relations which, if made universal, would destroy all homes.

5. Akin to the above is the fact that the social, moral, and religious sanctions growing out of past experience, thinking, and prejudices are having less influence than heretofore. This is loosening the standards of sex and home life as truly as of the other social holdings and customs. Society must find and reinforce premiums upon the wholesome types of sex relations; that is to say, on those which seem to produce the best social results.

The Alternatives of Monogamous Marriage Controlled by Society.—The objectives of the serious attacks on the system of monogamous marriage range all the way from doing away with all social control to the mere modification of the details of the present

system. We may omit from consideration here, as an impossible solution, uncontrolled personal sex relations, which would mean for most of humanity temporary and promiscuous unions with practical denial of parental care and responsibility for children; there is no present probability that humanity will accept such a self-destructive program. Similarly we may omit polygamy, as counter to our whole democratic trend and to the reciprocal and equal rights of the sexes.

Certain idealistic individualists believe that we have reached the place where, if greater freedom in sex relations were given, a *voluntary* monogamy would ensue. Forthwith, in their opinion, this would be, for those happily mated, as permanent as any we now have. For those who were not so fortunate, there would be a period of experiment, shifting, and adjustment until the right mating was secured. Because of absence of constraint, even such temporary unions would (according to this theory) be without the stresses of those which now end in divorce or in separation, and would thus be more likely to become permanent.

Certain other sociologists recommend marriage sanctioned by the state so far as family and reproductive relations are concerned, but allowing a freedom in non-marital love-relations which would satisfy the desire for variety without destroying the home itself. Such arrangements would make allowance, of course, without condemnation, for love relationships, and even reproduction where desired, on the part of people unmarried altogether. In these suggestions at their best, the idea is that we could, by greater freedom and the removal of our social taboos, make a larger number of mates congenial, secure reproduction from many women who now do not produce children, and relieve the psychoses and hysterias now claimed by psychopathologists as due to repressions of the sex life in the unmarried.

The Kernel of Sanity in This.—These suggestions are not to be dismissed out of hand merely because they are relaxations of past rules of marriage. Where made honestly, they agree in being an effort to conserve a voluntary home as the basic and normal solution of sex and reproductive problems; in trying to meet the numerous instances where homes cease to function either as desirable places for children or as a place of happiness for mates; in trying to eliminate commercial or clandestine prostitution and promiscuity by a more generally accepted, because more flexible, monogamy; in finding ways to regularize and improve exceptional sex relations, which are now notoriously present but furtive and concealed.

The Weakness of the Substitutes for Monogamy.—Every device suggested as a substitute for permanent monogamous marriage, in which the individuals are contractually responsible to one another and to society for complete good faith both in forming and keeping up the home, moves in the direction of gratifying the sex desires and of obtaining the satisfactions growing out of them without assuming the full personal and social responsibilities of mating, permanent home-making, parenthood, and the care and education of children for which sex attraction exists. Any departure from strict monogamy implies prostitution, parallel with the home, concubinage or promiscuity alongside marriage, polygamy, or some of the various forms of promiscuity covered by such terms as temporary or "trial" marriage to be broken on slight grounds, "free love," and the like.

All these are in the direction of promiscuous mating. More promiscuous mating may cater to the licentious and perhaps serve to diminish repressions; but we have no evidence whatever that humanity has reached a place where the average individual, if left free to choose between regular and permanent, self-denying, and responsible sex relations on the one hand and temporary, irregular and near-promiscuous ones on the other, will choose and adhere to the more sacrificing and more social. The evolution of the home has been aided by social pressure. It still needs social pressure and the consciousness of its social goals to stabilize and perfect it.

Moreover, by such devices we should not solve the social difficulties which we all admit are to be found with many monogamous marriages. We should not, I think, solve by these means even the individual tensions of those who find the present regime difficult. On the contrary, promiscuous, irresponsible mating would bring so much uncertainty and agony to individuals, particularly to women, that it would, in addition to destroying our social aims, doubtless introduce more individual distress and sex psychoses than we now have.

As a matter of fact, too, with all the inexperience and weakness of parents in the training of children, everything we know about individual psychology or experimental education in character points to the fact that a happy home environment, with mother, father, and children in their normal, if not perfect, emotional and intellectual interplay, furnishes the best conditions we have for getting the social-mindedness which is absolutely necessary for sane and happy adult coöperative life. To destroy or to threaten this ideal and possibility in the interest of the exceptional or unconforming individuals, whatever their numbers, can scarcely commend itself to socially-minded

people as a rational solution. On the contrary such a device appeals to motives and prejudices even more animal and primitive than are the taboos and fetishes which the individualist criticizes as lying so richly at the basis of the institution of marriage.

The Essential Problem.—Society need not hope to find a substitute for marriage and the home. What it must do is: (1) So to prepare young men and women in knowledge and emotions that they will appreciate beforehand the conditions of success in marriage, and be willing to make this success a first purpose in life; (2) to create eugenic ideals of selection of mates, alongside the more romantic and often superficial and transient bases of love which now obtain; (3) to have a social control of marriage, based not upon rigid taboos and conventions, nor yet on hysterical clamor of individualists who cannot or will not control or sacrifice their personal lusts in the interest of human welfare without a psychical cataclysm—but based upon progressive knowledge of the biological, psychological, sociological, and ethical facts of life, and our most rational hopes for progress; and (4) to furnish beforehand by full education the insight which will enable young people to make normally the transition from the first romantic and erotic emotions of courtship and the honeymoon to the more substantial and growing conjugal sympathy, comradeship, and happy home life.

The Home as the Center of Sex-social Health.—Whether we feel that the betterment of the home will come through firmer control by society, of marriage and divorce and of all individual departures from the accepted social code, or by relaxing the social control and putting more responsibility upon individuals in order to educate toward a voluntary personal monogamy, it remains true that the standard of personal sexual behavior and social sexual fineness must always center in these homes. It is here that all we know of heredity and eugenics operates to determine the future race; here takes place the most important early training, whether supplied consciously or unconsciously by the parents and the home environment; and it is here that the most effective education occurs by which we transfer what we sometimes call the “social inheritance.” It is thus the master agency of both nature and nurture. The conservation and improvement of its character and its ideals and its efficiency are all-important to the future of the race.



PART II

EDUCATION OF YOUNG PEOPLE IN
RESPECT TO SEX

CHAPTER IX

THE NATURE, AIMS, SCOPE, AND PROBLEMS OF SEX EDUCATION

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. The aims of sex education: (a) When dealing with adults; (b) when dealing with children. Why can we not depend for our sex-social improvement upon heredity, eugenics, and the gradual betterment of the environment alone?

2. The positive value of good environment in *indirect* and *informal* education of character, in respect to sex as well as other life factors. The limitations of it. Phases of environment bearing most directly upon sex ideals and behavior.

3. *Formal* and *direct* sex education. Meaning of the term. The aims of such education. How it can best be made to combine with and supplement the informal.

4. Classes of sex data which may be made to have value in positive sex-character education. The special kind of contribution toward the total result to be expected from each.

5. Some estimate of the value and function of each of the following factors in securing sex reactions sound in character formation: (a) Knowledge of facts; (b) interpretation of the facts; (c) inspiration.

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White, *Mental Hygiene of Childhood*, Chs. 4 and 8.

Résumé.—In Part I of this book, effort has been made to show how large a part sex and reproduction play in the everyday emotions, thoughts, activities, relations, and happiness of mankind, and in both the development of the individual and the evolution of the species. It is certainly not putting it too strongly to repeat that none of our other impulses, interests, and capacities has greater influence in determining all that we hold valuable and dear. These sexual functions and qual-

ities have much to do in making or marring the perfection of the body, in giving character and vigor and variety to our emotions and intellect, in organizing the home, in establishing the relations of the family, in building up the sentiments of brotherhood and of social tolerance and sympathy, in arousing the appreciation of beauty and interest in the other sex, which culminates in affection, devotion and faithfulness, and other personal feelings that give the richest joys we know. At their best, sex and reproduction are large human factors in giving rise to vigor, zest, love, marriage, home, happiness, esthetic satisfactions, to higher ethical and moral standards, and to sympathetic and social evolution. We have seen also that these sexual impulses are subject to the most thoroughgoing misuses and abuses, which result in bodily disease and death, personal unhappiness and torture of mind, mental abnormalities, disintegration of individual character, and in social distrust and decay—as illustrated by broken homes, prostitution, illegitimacy, and the physical or moral poisoning of future generations.

Neither ignorance nor one-sided guidance can give us the proper understanding and mastery of this intricate and powerful factor in welfare. The time has come when the lovers of humanity in every field of life must point the way, and all the forward-looking agencies in each community must coöperate to make sex and reproduction give the greatest possible good to humanity with the least injury. These functions must have as much attention in the education of young people for life as they exert of influence upon life itself.

There are two human cycles upon which sex has profound influence: That in which the individual passes from conception through childhood, maturity, reproduction, and to death; and the longer cycle of social and racial evolution. Because of our high forms of consciousness—mental, emotional, and moral—the individual human being is interested not merely in his own personal cycle of well-being, but, at his best, is concerned both with that of other specific individuals and with the present and future welfare of the race as a going concern. Likewise society, collectively, is interested in the fitness and success of all its individuals and also in making safe its own future. Of course the keenness of these feelings of interest in personal and racial welfare differs greatly in different persons and in different groups.

This gives us the clue to what humanity needs and must have in respect to sex if it is to be either happy or great in social quality and in evolution. We need to have the knowledge, the attitude, and

the ability: (1) To use sex positively and finely for personal development and happiness; (2) to avoid abuses which would interfere with this personal end or would prevent others from getting the greatest value from their endowment; and (3) to foster, conserve, and improve all social appreciation, sentiments, standards, and institutions which, as environment, aid individuals to use sex most wisely, and tend to generate a more complete and perfect sex-social evolution.

We have seen that our human consciousness and powers of reasoning make it wasteful to depend on the accidental, trial-and-error evolution of lower forms of animals and of primitive man. We can begin rationally to guide human evolution into whatever direction we wish, within the range of our native capacities in three ways: (1) We may improve the blood of the stock by selection and breeding (*eugenics*); (2) we may improve the general surroundings and conditions of life of all the members of the species so that their best, rather than their worst, natural qualities may be called out and rewarded and thus be fixed in habit; and (3) we may still more specifically educate and train each individual in early life by focussing the skill and understanding of society upon him, so that certain favored forms of conduct and qualities may be strengthened and made habitual. The first and second methods are largely problems of ordering the lives of adults. The third is a direct work for and upon children by adults.

Heredity and Eugenics; Their Limits.—As applied to sex, if we could control and experiment with human breeding as we do among the farm animals, there can be no doubt that a race of men could be produced, by selecting and breeding together the coarse, selfish, unrestrained, highly physical, unemotional individuals, which would in generations accumulate these qualities in unusual degree and would lack in the capacity of having or showing the more spiritual and social sex qualities which distinguish us most from the animals. In a similar way we could, by eliminating the other kind, breed a type which would have in greater than usual degree just those human qualities of control and guidance of sex that we seek.

Where Heredity and Eugenics Leave Off.—However, there is no probability that society will ever control human choices and mating to this degree. We may be able to stop altogether the mating of those who are wholly unfit to reproduce; we may find sound ways to limit the number of offspring of those who are of indifferent or doubtful stock; and we may be able within limit to encourage the mating and child-bearing of those who have high mental and social qualities. Possibly we may be able by social education and influence

to change in the minds of young people, the standards of attraction and desirability, so that consciously the sentiment of romantic love may be fixed upon desirable social traits rather than by some unconscious standard formed through parental fixation or erotic reading.¹ *Clearly, however, no immediate or decided improvement in human sex qualities (or in any other) can be expected through eugenics.* Since heredity apparently cannot seize hold of the results of education or training or environment in an individual and pass them on, but can only work upon these combinations which are themselves inherited from former ancestors, there is no evidence of rapid piling-up of the results of culture through inheritance, as we used to think.

Therefore, for many ages to come, if not always, heredity will leave us with just such a mixed population as we now have in respect to all human qualities. There will be some 20 to 30 per cent who have the animal passions of adults, along with powers of understanding, discrimination, and character ranging from blank imbecility to a mental age of about eleven or twelve. There will be a large group, perhaps of 60 or 70 per cent, who have standard capacities, but with every possible combination of inherited temperament and strength in all the numerous elements that go to make character. There will be in addition a relatively small per cent of noticeably supernormal individuals, often nervously and sexually unstable and more difficult in many ways to fit into a social scheme than some of the subnormal types. This same grist will appear in every generation, with increasing percentages of those who are below the average in intelligence and spirit, because of their larger families. We shall be compelled to re-educate every new generation to sex-character and social-mindedness just as though there were no such thing as heredity.

The Environment as an Educator.—We have long recognized that the environment of an individual may encourage or thwart all his native capacities. The environment may furnish the opportunities for normal or better than normal expression and growth, or may offer temptation for the most perverse misuse of all one's desires and powers. Even in the lower animals the environment means all the difference between starvation and surfeit, between agony and comfort, between death and life. But in all the higher, social animals including man, the general environment is, in addition, highly educa-

¹ The term "parental fixation" refers to the fact that many girls come so to idealize their fathers (and boys, their mothers) that these images dominate them in unwholesome degree. This may be particularly true when they come to select mates.

tive. This type of education is largely unconscious; but it is none the less powerful and universal for that. We see how it operates when we recall the trait of imitation on the part of the young and the power of public opinion and convention and fashions in influencing behavior and habits.

From the point of view of character and of sex-social attitudes and behavior, the social environment, beginning in the home, is of the utmost importance. It both stimulates present sex conduct and establishes sex attitudes. We need, therefore, continually so to be organizing the general adult social environment that our young people shall not be swept off their feet by temptation, that they shall find no unnecessary pitfalls, and even more, that the social opinion both on the surface and deeper down shall give stimulation to all that is constructive and fine in them.

This means the most thorough repressive measures for all the organized and gross forms of social vice and perversion; the most scientific and constructive control of the theaters, recreations, amusements, and other social activities in which sex relations are often commercialized and abused; the elimination of the artificial allurements to unsocial sex practices. It also means a deliberate effort on the part of mature people intelligently to reorganize public opinion and ideals about sex in order that the normal and fine sex qualities of youth may be aided rather than hindered by our mature civilization. This does not mean fanaticism; it means intelligence and prevision. It means that if we really want sound sex character in the next generation we will organize the present sex environment of our children so that more than one in ten can succeed. Sometimes one hears the foolish statement that we are in danger of making our people weak and spineless of character by trying to remove these social temptations which have been thus artificially built up in society; that they need to learn to resist temptation by having these temptations about them. There will always be abundant natural temptations and difficulties in the way of youth to develop both resistance and initiative, without adding artificial ones. A first duty of human society is to make the general sex environment of young people *stimulative of the best* rather than of the crudest and most injurious sex ideals and expression.²

Formal, Conscious Sex-social Education.—But it is not enough even to make a sound environment and then turn our children loose in it, inexperienced and driven by all sorts of natural and acquired

² This aspect of the question is more fully developed in Part III.

desires and urges, all of which must be guided and some of which must be restrained, and trust to their own impulses and observations to enable them to hit upon the wise course of life. They must have both their own natures and the conditions of the environment explained and interpreted to them in the light of all that we have discovered of successful sex life, in order that they, in turn, may use their sexual and other qualities to advantage. This adequate sex-social education is our best chance to help children to *solve from the inside* the problems of their own lives as they arise.

Such conscious education of the young for definite purposes is a relatively recent thing in human evolution; and yet it is perfectly safe to say that the intellectual, emotional, and social progress made by the race during these few thousand years of even slightly reasoned education is greater than in all the ages of time before. In spite of the fact that heredity does not seem to pass on the results of education, our hopes of really social and constructive human evolution in character and in behavior lie in improved education, with corresponding betterment of the surroundings.

Unconscious and Conscious Education.—Of course, in practice there is no purpose or gain in trying to separate that part of the education of the child's character and attitude with respect to sex, which comes unconsciously from the home life and from the general atmosphere and ideals of the community, from the consciously given instruction and training which should accompany and interpret it. The important thing is that we shall not allow a weak or vicious unconscious education to destroy what we try to teach in our formal instruction (as is now so largely true in the application of our religion to social and industrial relations); or shall not trust merely to the unaided general effects of the unconscious and uninterpreted social example and atmosphere, however sound. Both these must be put into harmonious and effective coöperation. This is the reason why each community should clean up its environment, arouse the consciousness of the mature people, and create a sound community sex opinion, along with the particular instruction of the young in respect to their sex-social privileges and obligations.

What Are the Aims of Formal Sex Education?—If we are right in regarding sex education as only character education in which sex is included at its full value, then there are some specific and personal results in the child that we are seeking; results which the child is not likely to get unless sex phenomena are definitely included and pedagogically used in this education. It will help in the organization

of our methods if we try to discover what these are. They seem to be:

1. *To get right attitudes in the child toward sex and other related impulses.* This matter of attitude is always a primary and basic problem in character. The attitude we seek is one of scientific interest and open-mindedness about sex, of serious appreciation and respect and even wonder and reverence, of personal responsibility for a wise and social use of the function; as against a secretive, light, facetious, vulgar, cynical, or self-indulging attitude, as is so frequently the result of our present treatment of the subject. To develop attitude means that we must educate understanding, appreciation, tastes, desires, likes, and aversions.

2. *To develop the ability habitually to make this attitude effective in conduct.* The most difficult problem in personal education is to bridge the chasm that lies between theoretical holdings and behavior. To do this means to build up knowledge and convictions, to give purpose and determination, and to train in habits, by furnishing practice in right conduct, accompanied by satisfying premiums of pleasure.

3. *To secure an inner satisfaction in contemplating or performing sound sex acts, and discomfort and disgust from practices which are biologically, psychologically, esthetically, socially, or morally unsound.*

When these inner qualities of knowledge, attitudes, habits, and satisfactions have been developed, an individual is in a fair position to solve his own reaction to the problems of sex which come to him from within and without, soundly to himself and to society. There is no other way to do this task without harm. External control of personal sex conduct cannot effectively develop suitable sex character within; and it may produce the most disastrous pathological effects in character.

The Scope of Sex Education.—The kinds of data and material which may be used in educating youth with respect to sex conduct and character are as varied as the results of sex on human life and relations, which have already been discussed briefly in this chapter and in earlier parts of the book. That is to say, in order to get the right results in character we must use the actual facts and problems of sex as they have shown themselves in the personal and social life of the race. These include both the helpful and even the hurtful forms of sex expression, and the influences of these upon the individual, upon organized society, and upon the blood of the race.

Discrimination in the Use of These Data.—While this is true, we cannot use all the sex phenomena and problems with equal effec-

tiveness in our effort to enable character to guide itself wisely in its sex expressions. Some of our greatest teaching difficulties arise in selecting the most suitable materials and in making the most appropriate emphasis. Character education demands the closest possible grading of the subject matter to the development of the individual, much more than does mere imparting of information.

In the list which follows of the chief classes of data regarding which the young person needs instruction and which will be of greatest service in developing the attitudes and habits and satisfactions that constitute character, an effort has been made to suggest at what points and in what degree they contribute to our aims.

Classes of Sex Data and Their Special Values in Education.—No entirely satisfactory classification of sex problems can be made because of the complicated overlapping of the personal with the social elements and the normal with the perverse. However, the chief groups may be listed as follows:

1. *The normal, constructive work of sex and reproduction in building up the individual, when normally and wisely used.*³ It includes the rôle of sex in building the body, in producing the differences between males and females, in building up the attractions and relations between them, in enriching the emotional and esthetic powers, in increasing the sympathies and devotions of life. These data and the interpretations naturally growing out of them stand at the head of the list as of the very greatest importance in the development of good attitudes in respect to sex before, and at, puberty. They should be made preliminary and basal to all other sex instruction. The difference in attitude of a normal child who has been given this view of sex as compared with one whose instruction has come from the street will be profound.

2. *The universal spread of the facts of sex and reproduction in nature.* These facts are numerous, obvious, a continual challenge to interest and curiosity. They are of great use in illustrating and diluting the human phenomena, which the child meets.

3. *The common forms of personal misuse of sex and the results of these.* This includes premature sex excitement, masturbation, premature or promiscuous sex intercourse, the effects of these upon physical or mental development and on self-respect, and the likelihood of personal infection with the venereal diseases. The appeal in this is to the fear of ill effects. While much less important and construc-

³ This refers to the facts discussed at length in Chapters II and III.

tive for character than the positive elements, this knowledge may have, if wisely presented, some restraining value, especially where connected with the positive. This should, however, follow and be quite subordinate to the material in 1 and 2. We have made relatively too much of it in recent years.

4. *The facts of sexual hygiene or personal health in relation to the sex organs and functions.* Narrowly conceived, as it usually is, this includes merely the knowledge and practices which will allow the sex organs to develop and to function normally. Many people regard this as the full scope of sex education. So conceived it is valuable only to normal personal health and development. Such emphasis is worth while, but it has little necessary meaning for character; no more, in fact, than the hygiene of digestion or of exercise. In a somewhat more comprehensive, but entirely legitimate sense, sexual hygiene should pertain not merely to keeping normal the development of the sex organs, but equally it should embrace the health of all those bodily powers and developments which depend on the sex secretions, and quite as much the perfection of the emotional, esthetic, and other character elements which depend so profoundly on sex. The vulgar mental attitudes which children and adults get toward the whole problem of sex are just as really an unhygienic state as delayed or painful menstruation. The mental depression coming from indulgence in masturbation is as really unhygienic sexually as is masturbation itself, and may be much more injurious. The mental and moral attitude of a degenerate who habitually thinks of every girl who passes as a means of gratifying his sex desires is as specifically an unhealthy and diseased condition as is sexual infantilism or sterility. In other words, sexual hygiene should connote sane and normal mental, esthetic, and moral hygiene of sex development, no less than the biological.

5. *The social and racial values of sex.* This includes the outcome, upon the organization and evaluation of human society, of all the sex qualities, attractions, sentiments, emotions, and devotions outlined in 1. Some of these valuable sex-social features are: Courtship and marriage; home and family; the development and education of children; the mutual, coöperative relation of family members to each other; and the contribution which all these have made to the larger social structure. Similarly the social value of sane selection of mates, or transmission of qualities by heredity, and the value of being well born (eugenics) belong here. As the *personal* contribution of sex in making life is the most important group of facts for education in early

life, so the understanding of the *social* values of sex and of the means of realizing the best preparation for monogamic marriage and parenthood is of greatest value to adolescent youth.

6. *The outcome in organized society of perverse and uncontrolled use of sex.* This includes the breaking up of homes and families through lust and unfaithfulness; diseased and defective families through infection in promiscuous intercourse; illegitimacy and the disgrace of unmarried mothers; prostitution and the general threat of the venereal diseases. The educational value of these facts is like that of 3 above, in that they make an appeal to fear; and yet they do have a distinctly higher character value, because the fear is not a purely individual and selfish one. It looks on to the welfare of wife, children, and society. These issues, therefore, have a distinct moral significance in that they call out aversion to selfish, unfair, dishonorable acts as they bear upon those persons whom we are under obligation to protect. These problems are of most educational value during later adolescence and after, while social sense, emotions, and ideals of young people are being gained and perfected.

Some Special Teaching Problems in Sex Education.—We have seen that all education which seeks to mold character, choice, and conduct, presents certain special teaching difficulties, as compared with mere giving of information. The puzzling elements are probably more numerous in respect to sex than in any other phase of character education, because of the mental complexes which all mature people have on the subject; and these false ideas and the reticence of adults very soon impart themselves to the youths. But the latter are usually reticent only toward their elders. Their curiosity about sex is actually heightened by our attitude and they are given an unfair and very unwholesome sense of vulgarity and of secret joke about the whole problem, which they are very free to share in their own and in younger circles. This continuous stream of salacious sex education is infinitely more effectively and pedagogically managed than that which mature society fosters.

Some of the problems which we as parents and teachers must solve before we can compete hopefully with this partial and vulgar, but effective, sex education of youth by youth are these:

1. That of fit teachers, and of fitting them to the work wisely.
2. That of the differences in different children, and of grading the teaching to their varying needs.
3. That of wise and effective emphasis on the various facts which may be used in sex education.

4. That of the nature of character and of the technic of character education.

The Problem of the Teacher.—The term “teacher,” as used here, means any mature person who undertakes to do what should be done for young people in this matter of sex guidance—parent, relative, school teacher, social worker, or religious leader. Ignorance of the subject or of the nature of the child, embarrassment, sexual complexes arising out of unfortunate personal sex experiences or from too much emphasis on the abnormal aspects of sex, lack of sympathy with the needs of children, or dogmatic and overbearing attitude toward the problem, make any person unfit to lead young people to normal and wholesome sex attitude and conduct. The majority of parents and teachers at the present time are perhaps unfit on most of these counts. *Nevertheless almost any person of average intelligence, with normal experiences, with common sense, and with a genuine zest and sympathy for the welfare of children, can readily fit himself to be of wonderful help at least to the children who are nearest him in life.* The thoughtful reading of any book which deals with the biology, psychology, ethics, esthetics, and morals of sex from modern and constructive, rather than from abnormal or pathological points of view, will give a helpful introduction. More intensive reading in various directions will at once be suggested by such a book: Nature study; embryology; physiology; psychology, particularly of the emotions; anthropology and sociology; elements of sexual ethics; and the principles of education, including moral education. Every teacher will be helped by reading some restrained and balanced statement of psychoanalysis as applied to sex with the appreciation that it has made a real contribution to our understanding of motives and of the place of sex in life, and also that it claims much more than the older schools of psychology think warranted by the facts.

Furthermore, actual and gradual practice in helping young people under the most favorable circumstances will aid an intelligent person to find his own difficulties and thus to prepare himself more exactly. The preparation to meet the needs of some child singly, while it will not fit one to teach all children, nevertheless points the way to the general preparation.

The Problem of Grading Sex Education.—There is no other phase of education in which appropriateness and timeliness are so important as in sex-character education, in which the emotions always play so large a part. Many adult people who have wanted to do the best thing for their children, have unwisely waited until puberty and

then in a few conversations have told the outline facts of the story.⁴

Probably there is nothing so difficult about sex education as just this: *To determine how to adjust properly the teaching and training to the exact state of need of the individual child so that the best possible results in character may come from the instruction.* Concretely, the educational needs of a somewhat stupid self-assertive boy of 14 who is precocious in sex development and has had all the training of the street, with no early constructive aid in understanding the situation, are very different from those of a bright child of 12 with social, intellectual, and emotional quality, and with no extreme sex characteristics and experience, who from the beginning has been frankly and intimately, though gradually, brought to understand certain of the elementary facts about personal and home life and has not met the vulgarities and misunderstandings of the street. Some of the variable elements in respect to the child that make the teacher's task difficult and uncertain at any given moment are as follows: The general state of physical and mental development of the child, the inner sex development, the general experience and sophistication, the special sex sophistication, the inherited and acquired disposition, the character and amount and time of earlier sex teaching.

The Problem of Emphasis on the Factors in Education.—It has often been shown that sex education and character education in general are very much more than a matter of giving facts and information. While it is entirely impossible to estimate the relative influence of the elements by which character is molded, it may be worth while to suggest how these elements contribute to character (meaning by character, right attitudes, ability for and habit of right action, and pleasure in right action). Roughly we may say that sex education contributes to character by *imparting necessary information, by interpreting soundly these facts, by furnishing inspiration (motivation) for conduct, and by rewarding sound conduct in such ways that it becomes habitual.*

Functions of Knowledge.—It is questionable to what extent knowledge, as such, *directly* affects action. It probably operates to change the balance between the various desires and wishes. Nevertheless, accurate and adequate knowledge in respect to sex and its

⁴ Several later chapters in Part II are given to suggestions about grading the materials and object and manner of sex education. All that is necessary here is to make clear the nature and importance of this teaching problem.

influences on life, as about other things, *does tend toward sound conduct*. The work of information about sex is, among other things:

1. To replace partial, repressed, comic, and cynical ideas about sex with satisfying, open, serious conceptions which arouse healthy interest, wonder, and admiration. It educates taste and preferences.

2. To give the basis and the means of avoiding the unhygienic and hurtful in personal and social sex relations. This presupposes a desire for comfort and happiness.

3. To combine sex and reproduction in consciousness along with all the intellectual, emotional, esthetic, and ethical notions and standards which we prize. All such bonds are capable of conditioning behavior.

4. To furnish a basis for a sane and rational plan and philosophy of personal sex conduct before and during marriage. This assumes the desire and anticipation of happiness in marriage.

5. To make clear the connection between the facts of sex and the progress in the evolution of a humane society. This assumes and contributes to a social feeling of sympathy.

The Functions of Interpretation.—*Interpretation* adds to mere information the comparison of facts and values—bringing them into relation, estimating their relative worth, and in general imparting emotional desirability to certain facts, on the basis of the greater experience of the teacher and the race. The ultra individualist, on the one hand, and the extreme impersonal scientist on the other, are disposed to deny to scientific teaching the right of interpretation. The view of the writer is that both these attitudes, while right in condemning the dogmatic imposition of the interpretations of any one upon any other, do and will continue to do a distinct disservice to life and progress when expressed in this extreme form. *Inexperience cannot, unaided, make a wise use even of facts*. The function of such interpretation of the facts of sex for young people is:

1. To arouse appreciation of the value which sex development and sex conduct have to the individual, to the family, and to society.

2. To develop a sense of proportion and balance between the different (i.e., the grosser and the more refined) sex urges, longings, expressions, and satisfactions.

3. To secure through this appreciation and perspective sound and effective tastes, prejudices, and attitudes.

4. To enable the later evolved and less selfish and insistent social, esthetic, spiritual, and moral emphasis of sex to have its day in court,

early in individual life, somewhat ahead of the normal time at which these would operate if left alone.

5. Thus to displace, by a kind of emotional prophylaxis, shoddy interpretations and cheap and impermanent values by emphasis upon those which are both more permanent and, humanly speaking, more social and worthy.

The Function of Inspiration.—*Inspiration* is essentially a transfer of emotional elements directly from one to another. It is the essence of propaganda, and has the merits and the weaknesses of propaganda. It may be associated with and dominated by knowledge and an interpretation of facts based rigidly on experience, in which case it is wholly admirable. Or it may be, as propaganda of an unworthy sort always is, free from fact or perversely connected with half truth, in order to get emotional results which are consequently false to reality. Inspiration as a legitimate part of education is illustrated by the influence of the master of science upon his pupil, generated not by the facts he discovers but by the spirit of his devotion to his work. It is shown in the increase of devotion to any fine and backward cause as a result of the flame of the older devotees. The rôle of inspiration in our conscious education of children by way of their sex is:

1. To fuse knowledge with the heat of desire and emotion, and thus make facts furnish the substance of motives and morale.

2. To convert ideas into ideals.

3. To seize our standards of beauty, truth, right, and goodness and to focus these, instead of our crass desires merely, on individual purpose and behavior.

4. To capitalize the power of fine example and the impulses of admiration and imitation.

CHAPTER X

THE SPIRIT, RESOURCES, AND MANNER OF SEX EDUCATION

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. Assemble evidences that sex has much influence upon character.
2. What do people usually mean by character? How test character in others? In ourselves? Make for yourself an outline of some of the *more important* elements in personal character. The value of each of these elements in relation to the sex phenomena.
3. Do you think that our instincts, tastes, knowledge, ideals, habits, attitudes, and purposes can, by suitable use and training, be changed or educated in normal children in respect, for example, to studiousness, truthfulness, honesty, ownership, sex?
4. Collect from your experience or observation instances which would seem to support your answer. What is to be said on the other side?
5. In training character by developing these traits would you *begin* with instruction and preaching or with satisfied conduct? Why? What is meant by the "conditioned reflex"?
6. How in a practical way can we mold the *tastes* of a normal boy into liking smutty conversation? Into a distaste for it? Into enthusiasm or indifference or antagonism toward the home and family? Into prejudice in favor of cleanness, honor, generosity, or manliness?
7. How can we *fix* good or bad *habits* in respect to these things, or in respect to sex?
8. How can *ideas* be converted into *ideals*? *Custom*, into *principles*?
9. Show how a "project method," combining closely *interest* and *conduct* and *satisfactions*, may lend itself to sex-character education.

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Gruenberg, *Parents and Sex Education*.

General Interest of Adults in the Problem.—Possibly one might think that the reticence of adults about sex in the presence of their children is due to indifference. But this is not true. There are very few parents, however petty, uncontrolled, or gross themselves, who do not want their children to have a sound and wholesome sex life.

Even those who are hostile to direct sex education are so, through fear, that it cannot be done in such a way as to help the child rather than from lack of interest in his sexual welfare. Ignorance, uncertainty, sense of unworthiness and unfitness, actual belief that more knowledge can bring only more unwholesome behavior are all hindrances to sex education; but indifference is rare.

This itself is reassuring, for the interest of parents in the sex problem does not arise out of a desire to dominate and crush the sex instincts in their children. It comes rather from a conviction of the importance of these instincts in making or destroying life and happiness, and a desire to help their young people make the most of life. While there are some difficulties in sex education, this spirit backed up by intelligent use of the common materials will solve them.

The Interest of the Immature.—Observers of childhood agree furthermore that few subjects are so full of interest to normal children. This curiosity of children about sex is, to be sure, often made unhealthy by adult secretiveness and evasion; but it is important to realize that there is nothing natively unwholesome either in sex itself or in the child's curiosity about it. We have seen in former pages why this interest is certain to be precocious, in the sense that curiosity and understanding normally come faster than the personal sex development of the child. Sex is developing within the child, the home and the social life outside are full of it, there are continually more or less veiled allusions to various aspects of sex by adults, and there are numerous exciting references and whispered revelations by older children and servants. All of this means that a child, naturally curious about the unknown world around him, will be peculiarly so about sex if he is at all normal.

The Meeting of These Interests.—The meeting of these two interests—the solicitious and experienced (though untrained) interest of the adults and the eager and inquiring interest of the young, makes sex education possible and inevitable. It is impossible to prevent young people from getting a "sex education." We do have the chance however to determine how this education shall come and when, in what spirit and in what connections it shall be given, by whom the abiding impressions shall be made and, in large degree, what effect the whole matter shall have upon the inner character and nature of the developing child.

How the Child Can Learn of Sex.—The reader will bear in mind that we are not meaning by "sex" merely the vulgar and perverse

aspects of sex, but rather the great building value of sex for all normal and fine human life; and that by "education" we do not mean primarily information, but much more the betterment of desires, ideals, conduct, and character. Sex education¹ includes then all that we can do by way of information, interpretation, inspiration, influence, and training to give the young people the best possible control, improvement, and use of their sex nature. This learning on the part of the child may be unconscious or conscious, and the training may be either indirect or direct. Under the most favorable circumstances much, probably most of it and the best of it, will be indirect and will be unconscious so far as the child is concerned. The parents and teachers, however, must be continually conscious of the fact that the everyday home-life and the practical relations of the members of the family to one another; the associations of the boys and girls on the street and at school; the attitudes of teachers toward normal sex life; the social behavior of older people; the poetry, stories, pictures, movies and the like which the child enjoys; the study of nature in the country or in the schools; all are indirectly and gradually supplementing his own sex development in building up a wholesome or unwholesome attitude toward sex—as well as toward other elements that enter into character.

It is not the purpose of those who advocate sex education to displace this unconscious education by direct and conscious education. It is rather so to understand and appreciate the work of the various elements which enter into the unconscious education that every person shall give his best to it, and that a few direct and suitable words of interpretation here and there from the very beginning may insure to the child the full value of the daily developments in his life and relations. Without this he cannot possibly understand their meaning to him; and he may most grievously and grossly misunderstand them.

For What Does This Combination Call?—Such a natural and complete welding of living and the interpretation of living, for the benefit of the young, is not so easy as merely giving certain facts about sex and life. It calls, in the first place, for wholesome and intelligent fathers and mothers and home-life. These relations cannot be sensuous or capricious or domineering or unloving and selfish, and yet serve as a basis for sound sex development and education of the children. No amount of teaching of the facts of sex, nor of pious interpretations and exhortations based on these, can possibly have much

¹ See Bigelow's *Sex Education*, page 1, for a comprehensive definition of sex education.

value for children unless they find the laboratory of devoted and intelligent sex life in their own homes. All such full education of the sex attitudes of children calls, therefore, for a sincere and wise home-life, coupled with a most intelligent, appropriate, and direct use of the vital occasions in the inner development of the child and in his outer relations to make him understand and prize all of it at its full value.

What Are the Educable Elements of Character which Bear upon Sex?—The purpose of sex education, as of all character education, is to secure, under the various circumstances of life, choices and conduct that are sound, by the proper development of the inner elements of personality which determine choice and conduct. All this implies that it is not the mere external circumstances or compulsion which determine decisions and behavior; but that there are internal qualities and states partly inherited, and even more arising from experience, which determine what we shall do. It implies, furthermore, that these personal states can be altered or educated; as a matter of fact, that they are the *most variable, which means most educable, qualities we have*. The sum of these qualities or tendencies or states makes up the character of the individual. It is needless to say that two individuals are never exactly alike in these character combinations, any more than in bodily features. And yet, just as in physical characteristics, these mental qualities combine and range about a recognizable, normal, human average. Just as any reasonably healthy body can by training be brought to function in an average or standard way, so a personality with reasonable intellectual and emotional endowments can be brought by suitable training into a standard balance of character.

Some of these inner states and functions which combine to form our personal "character" are:

1. Our inherited, physical *mechanism* with its *functions*, native *tendencies*, and *impulses* ("instincts").
2. Our *habits*, of feeling, thinking, and acting, which are built upon these through experience (conduct), and the satisfactions which accompany experiences.
3. Our *satisfactions*, *tastes*, *likes*, *aversions*, and *prejudices*, which grow up out of our natural tendencies and our experience. These emotional elements become fixed and joined to certain forms of conduct, and partake of the nature of *habits*. They are the foundation of *interest* and *motives*.
4. Our *ideas* and *knowledge*. These intellectual functions of our

mind are the most remarkable and distinctive of the human qualities. They mean that we can separate, so to speak, the *idea* from a *sensation*, and can compare, discriminate, and classify the pure ideas, or "facts," themselves. This involves the functions of thinking and reasoning and judging. Apparently these functions may be wholly divorced from behavior, although on the other hand, they may be used indirectly, if not directly, to guide choice and conduct by discrimination and by balancing our desires.

5. Our *standards*, which represent that part of our knowledge that we have really adopted and assimilated as worthy of a place in our general scheme of life and theory of conduct.

6. Our *ideals*, representing *desire* or devotion added to *standards*. As tastes are a kind of emotionalized habit, so ideals are emotionalized standards.

7. Our *attitudes* and *purposes*, which grow out of experience and are a kind of *habit of outlook* on the part of the individual. This outlook, when directed toward the external stimuli and the appeals which come to one, may take the form of *openness* and *appreciation*, or the reverse; when directed toward one's mental states, attitude may mark *satisfaction* or *dissatisfaction*, *approval* or *disapproval*, *hopefulness* or *despair*; when directed ahead toward choice and behavior, it becomes *purpose* and may involve *determination* or *uncertainty*, *conformity* or *unconformity*.

8. Our *conduct* or *behavior*, which is the result in action of the combination of internal impulses, external stimuli, and the various developed mental states and habits suggested above. Behavior is the only external *measure* we have of that combination of qualities in others, which we have called character. *Conduct and behavior, while the outcome of character already formed, are no less a means of further educating these qualities that make character.* Conduct molds and fixes character and in turn character determines conduct. This is the educational cycle, and we may influence it at any point.

The Overlapping of These Mental Functions.—There is no desire to create the impression that these various personal qualities are entirely distinct from one another or can be isolated. They overlap and intergrade in the most intricate way. For example, habit is not something apart. All our tastes, thinking, memory, attitudes, and behavior tend to become habitual; and no one can separate satisfaction from the native instinctive tendencies. All these and other elements are involved in personality, and they act in mental life as a complex, and not in installments,

Nevertheless, each of these groups of terms does stand for a somewhat definite phase or aspect of our complex life of personal feeling and reaction to stimulation; and they are used here so near to their common meanings that few people will fail to see how they bear upon character and conduct. These phases of mental life, which have apparently become more definite and distinct in man than in the other animals, are not imaginary; and, being for the most part the product of experience and education in each of us, are capable of a much more definite and exact training than we have yet learned to give them. We cannot fix any limit to the degree to which they may be cultivated in any particular case. But we cannot suitably train them in mass, unless as teachers we are conscious of these various shades of feeling, thought, and motive, and seek to check up our training by watching and testing for particular results in these different fields.

One could be said to be trained with respect to any situation when he *knows* the right thing to do, *desires* to do the right thing, has the *habit* of doing that right thing, and gets *satisfaction* out of having done it. Careful comparison will show that this expression includes most of the mental states outlined above.

How to Educate These Different Character Elements.—It will now be quite apparent to most readers why we have been insisting all along that sex education is not primarily a matter of information or knowledge. It is even more a matter of training the tastes, desires, emotions, habits, and attitudes. Most people will also agree that it is more difficult to secure right desires than it is to give facts; is more difficult to improve the tastes and satisfactions than it is to convince judgment. It is more difficult to change inherited tendencies than to change acquired habits. While all these various factors back of character can be modified and educated, it will thus be seen that they must be approached in somewhat different ways and with differing degrees of emphasis.

To Modify the Natural (Instinctive) Tendencies.—With many people it is enough to say that a quality is “natural.” They think that is the end of it, and that we should not undertake or expect to change what is natural. Indeed people often go so far as to say “we can’t change human nature.” Of course, there are limits to the changes we can work in the inherited nature of an organism in the lifetime of an individual without doing it violence. Nevertheless, in physiology we have learned that a child who has inherited quite naturally an undergrown thyroid gland and is thus destined to idiocy and cretinism,

may be given a normal development of mind and body by being dosed with extract of thyroid taken from other animals. The natural impulse of a newly born child to suck when something is placed in its mouth is inherited, and the sucking reflexes are already set up and tuned for operation at birth. This very fundamental and necessary reflex and impulse can be greatly modified and even broken up, in early life, by placing nauseating and unpleasant substances on the tongue. Infants have been known to wean themselves as the result of the fact that their mother's milk disagreed with them. Native tendencies of all sorts connected with eating, crying, bodily motions, and disposition can be strengthened or weakened as comfort and discomfort, pleasure and pain are associated with them. This is known as "conditioning" the reflexes, and is the basis of all culture of behavior.

There is no reason whatever to assume that the inherited sex tendencies and impulses are different in this respect from any others. All that we know of them assures us that they can be modified and guided by the individual himself, and that aid can be given by the general surroundings and by specific influence on the part of those in whom he has confidence.

The Formation of Habits.—Probably the most basic fact in all education is that an act of any kind, if attended or followed by pleasure, is more likely to be repeated when the circumstances that inspired it are renewed. Such repetition produces definite changes in the substance and in the functions of practically all living things. These changes become greater and more permanent with every pleasant repetition and makes it more sure that the pleasure-giving act will be repeated. The result thus acquired in the life of an individual is called a *habit*. Habit is a sort of organic memory; and, when once begun, tends to standardize its possessor. It will be seen that comfort and pleasure (satisfaction) in the thing done are an essential part of habit formation. If more pain than pleasure were always associated with a given action, a person would tend to avoid rather than repeat the action, and would thus break up a habit already formed and even build up a habit of an opposite or inhibiting kind.

It is very evident in the field of sex, as elsewhere, both that a habit once formed tends to perpetuate itself and that either sound or unsound habits may be started at the outset—if we only find effective ways to associate pleasure and happiness in the mind of the child with the behavior which we wish to fix as a habit. It is important to remember that the element of habit associates with all the child's

mental as well as his muscular activities. Habit relates not merely to conduct. The child may form habits of feeling, of thinking, of dreaming, of longing, of imagining, of talking, of enjoying, which are just as much saturated with sex as any active behavior could be. If sound sex habits in all these respects are to be secured, it is clear that parents must devise ways to give real pleasure and satisfaction to the child from his earliest life in right feelings and thoughts and longings rather than in those which mislead. We cannot ignore habit-formation in sex until the boy or girl is old enough to enter consciously upon unsocial sex practices and hope then to aid him most effectively. We must guide the mental and emotional habits from the very beginning.

Education of Tastes, Likes and Dislikes, Satisfaction, etc.—As has been intimated, *tastes* are an aspect of habit formation. A taste is an acquired tendency and form of *liking* which has become habitual through the satisfaction it has given in individual experience. We are all familiar with the way in which such predilections are built up and strengthened in respect to foods, to amusements, to friendships, to music, to books, or toward esthetic and ethical and moral situations or conceptions. Tastes and prejudices are acquired feeling-habits of the greatest possible moment in controlling choice and behavior. They practically determine our actions ahead of the occasions. Our political tendencies, our religious inclinations, our patriotism, where gained unconsciously in our homes, are illustrations of these prejudices. Most of us are aware, too, how tastes once formed may be changed; how likes may pass even by a sudden leap to aversions. For example, many of us have had the experience of a strong prejudice for some particular kind of food, leading us into overindulgence in it—the result of this being a sickness leading possibly to a permanent distaste for that food. These emotional states then, while partaking of the nature of habits, are notably unstable; much more so than muscular habits.

Probably there is no point in our human interests where tastes and their satisfactions play a larger rôle than in respect to sex. There is little doubt that a mere difference in education, in emphasis, in training during youth, would be quite sufficient to give a normal boy a taste or prejudice in favor of the fine and upbuilding and wholesome aspects of sex individually and socially, or toward the comic and vulgar and gross and sensual. Sex is almost sure to give human beings enjoyment and pleasure. It is often a matter of taste implanted in early life, rather than a matter either of reason or of morals, which determines whether satisfaction in sex shall come from chivalry and

consideration or from exploitation and gross indulgence. Tastes are educated and made permanent by temperate and *always satisfying* use and practice of a tendency (*satisfaction* is essential to all habit-formation); by strict avoidance of surfeit and disgust; by associating one's own practices with the standards and examples of those whom one loves and admires; by large use of the esthetic appeal, as illustrated by convincing literature, art, and the like, through which combined intellectual and emotional appreciations of what is appropriate, beautiful, good, and true may be built up. In educating tastes it is not enough to get the positive phase; there should be developed equally aversion, disgust, and indignation in the presence of the vulgar, dishonoring, ugly, and inhuman.

Educating in Respect to Knowledge, Reason, and Judgment.—While some doubt the degree to which mere *knowledge* of the facts of sex will make for improvement either of character or conduct, few will question that normal human beings can be trained or educated in respect to their powers and functions of knowing and thinking. Indeed, to many people education means this and little more. Space will not be taken here to discuss the best method of imparting knowledge and of building up sound and reliable rational powers. This is the well-known field of general education; and we have in the methods of science at least begun to understand how to do this. To apply this to sex is not different from the application to agriculture or to sociology. It is perhaps worth while, however, to mention that the only practical way to learn reason and judgment is by *practice in reasoning and judging, and then testing out the truth of conclusions by the after-events*. One can, of course, get knowledge from others; but one cannot be taught to reason by having the conclusions of others forced upon him, no matter how sound these conclusions are. This, of course, does not mean that one must himself have *all* the experiences in order that his conclusions shall be his own. One can observe the experiences of others and use these as the basis of his conclusions. High character in respect to sex, as in everything else, does not demand that one shall get all one's own information from the laboratory of experience. It does demand, however, that he shall be able and willing to get from every source all the information necessary, must not let his desires obscure or distort the facts, must strive to determine which are the most important factors in a situation, and then draw his conclusion and make his choices on the basis of all this. Having made his own decision, however, he will not be dogmatic, but will still be open-minded for new facts which might

modify it. This method of seeking truth is known as the "*scientific method*." No other method is dependable. Just as soon as we take without evidence the conclusions of others, or fail to use all the facts that bear on the problem, or allow our present desires to determine our decisions, or allow insignificant facts to weigh as much as the important ones, we depart from the only sound way of reaching judgment and make sure that our reasoning and decisions are unreliable if not untrue.

At no point in the practical life of human beings are the facts more complex, at no point do we need to sense the great and permanent facts as over against the less important and valuable, at no point are the desires and present satisfactions more likely to obscure the facts and thus cloud reason and degrade choice, than in sex. Because of this it is peculiarly important that we older people should do everything possible to get the facts before the young in the right way and at the right time, and should then help them get a sense of proportion which will enable them to use the facts wisely to guide themselves from the beginning not merely about sex but about everything else, and to love and really to practice the scientific spirit and method in reaching their conclusions and in making their daily choices. Facts alone may not take us far; but we can get nowhere without them.

The Development of Standards.—One may know much and be able to use facts expertly and to judge accurately in individual cases, and still fail to build these up into an inner code or scheme or standard of thinking and feeling or of living. Tastes as discussed above are a kind of esthetic and emotional standard. Intellectual standards also are necessary to life, if we are to find our knowledge and reason of much guidance to us. Just as tastes furnish us with standards of beauty and satisfaction, so intellectual standards fix for us what is true and right and workable. We can best help and even force young people to develop standards by refusing to decide for them, by encouraging them to form the habit of criticizing their own choices and actions in the light of the after-events instead of criticizing them ourselves, by inducing them similarly to judge the wisdom or justice of other people's decisions and actions, by refusing to shield them from the inconveniences of their own wrong choices, and by judicious use (not over-use) of the successes of other people, preferably by way of biography. It has been shown that the mere preaching of abstract moral precepts is not of as high educational value in this connection as has been thought.

Wholesome standards of sex life and relations can be developed

in children ahead of the actual need of them, if we only use methods which fit in with the advancing state of development in the child. To do this we must not, however, distress and miseducate by trying to impose directly upon him our own mature standards, so as to drive him into unwholesome repressions or into secret or open rebellion or hypocrisy.

The Improvement of Ideals.—Little needs to be said about education of ideals in addition to what has already been said under the headings of tastes and desires on the one hand and of standards on the other, since ideals are really a fusion of the intellectual standards and the feeling standards. The additional thing which needs perhaps to be said is that *these two should be brought together and harmonized*. Integrity of character or of life cannot be had, if it is left to a running fight between the desires and satisfactions on the one hand and knowledge and conscience on the other—with first one and then the other dominating behavior. The effort of teachers, therefore, in addition to sound development both of likes and dislikes and of standards, should be to develop their full and harmonious interplay. The taste and the desire and the satisfaction of sound and scientific judgment should be cultivated, as suggested above; and no less the understanding and judgment of the individual should be applied to his own tastes and prejudices as devotedly and critically as to those of other people.

Sex education does not seek the suppression of either the warm and vital desires and satisfactions and devotions of sex or of the colder, conscious standards which discriminate and control sex impulses in the interest of other values. Either, standing alone, would be very unbalanced, untrue to life, and unwholesome. It seeks rather to fuse the two points of view into a devoted conviction which includes the feeling and judgment of beauty, truth, right, and worth, and which makes for the wise and satisfying use of sex and the progressive improvement of all human sex relations. This task of harnessing knowledge and rational standards with likes and desires without violating reason or crushing impulses requires a good deal of *imagination*! We must gradually teach the child to see in imagination that the future, more permanent joy which comes from denial may be worth much more to him than the nearer temporary one which comes from present indulgence; that the dissatisfactions of violating the beautiful and the good are just as real and more lasting than any pleasure in the violation; that sex cannot be enjoyed at one level of life and not affect the worth of all the other levels; that the service and

welfare of human society and of future generations are among the permanent pleasures which flow from rational self-control.

The Education of Attitudes and Purposes.—Again, in dealing with attitudes and purposes, we are not discussing something new. These qualities or states grow directly out of all that has gone before, and in educating the qualities already mentioned, we have, of course, been making the foundation for attitudes, aims, purposes, and choices. In these later mental states, however, character is not merely potential; it begins to be more dynamic. We can conceive a lion possessed of all the impulses and powers necessary to capture its prey; but when these qualities are asserting themselves and have brought the beast to alert attention to every sound, and every muscle is ready for immediate use in making the spring, we have a picture of “attitude” of very positive and aggressive sort. The attitude after a complete meal is no less definite, though it is, to be sure, less positive. So, in human mental states, attitude and purpose look very much more directly to *participation*, to reception of impressions, and to behavior than anything we have thus far studied.

In forming personal attitudes, then, we are seeking to push desires, knowledge, ideals, one step further toward accepting the incoming stimuli of life or toward expressing oneself in conduct. One may have a keen attitude of attention and appreciation, or the reverse. One may have a definite purpose of action, or of the opposite action, or of inaction. *Permanent* attitudes of one kind or another can be secured only by suitably *rewarding* and thus *fixing* the *temporary* attitudes which bring the child into action from moment to moment. As in other habits, it is the premium of satisfaction or dissatisfaction which makes the attitude of curiosity habitual, or ends it. Equally is this true in developing a permanent attitude of obedience, or teachableness, or unselfishness, or sullenness, or optimism, or self-indulgence, or prudishness, or chivalry, or disregard for beauty and honor. These states are much more than ideals. They are the translation of ideals, one further stage toward conduct. If in any way we can build up a situation in which a child carries a temporary attitude of generosity into expression, we are failing as teachers if we do not make the result just so rewarding that the whole mental nature of the child will reinforce that attitude and tend to make it permanent. This will make an easy road to repeat the fortunate action.

In respect to sex, attitude is all-important. By the time normal children are twelve years old, they can be trained to have an attitude of inordinate and vulgar curiosity, of coarse levity, of rebellion against

parental suggestions, of indulging the selfish desire of the moment, of ignoring future interests; or, on the other hand, of intelligent respect and wholesome interest, of consideration for the weak, of honor and admiration for the opposite sex, of controlling actions in the interest of their own future and that of society—all depending on the manner and quality of the rewards that have come to their temporary attitudes. Much of our social education goes to waste because we do not follow the beginnings of impression and knowledge and behavior through until they are fixed in the attitude and purposes of our children.

Education and Conduct.—So far as the organism is concerned, behavior or conduct is merely the outcome of a combination of external stimuli or opportunities, and the internal tendencies, knowledge, desires, ideals, attitudes, and purposes which are active at the time. Conduct cannot be something apart from these. It is just the end-product of external states acting upon internal ones. It is therefore a sign of the internal organization of character. If, for example, a boy takes a piece of watermelon and eats it with every evidence of relish and asks for more, we can make one group of deductions. If, on the other hand, he turns away from it, and if when it is fed to him he gets rid of it with signs of aversion and nausea, we reach wholly different conclusions about his internal states and experience. If we would guide action and still have it spontaneous and from within, we must exert influence upon those factors which cause the action rather than upon the action itself.

From another point of view, conduct, followed as it usually is by some degree of satisfaction or dissatisfaction, is one of the most powerful means we have of working back into the feelings and motives and attitudes which produce conduct and of influencing them either for the moment or permanently. The results of conduct, in the form of pleasure or the reverse, are the most convincing evidences an individual can have of whether or not his conduct and the mental states leading to it were suitable. While, therefore, we cannot educate behavior very well directly, we can influence it for better or worse by training the mental states discussed in this chapter; and on the other hand we can use behavior itself as the means of fixing and developing those mental states that lead in turn to conduct. That is, we can stimulate and reward conduct and thus indirectly use it to make permanent, or to change, the internal states and thus later conduct.

In general then, we can guide the conduct of the young in three

ways: (1) By changing the material and personal surroundings which stimulate and incite them to action, and thus favoring certain actions; (2) by developing inner mental states which will condition and change the original response, even when the surroundings are the same; and (3) by forcibly preventing or compelling action of a prescribed sort without respect to the child's inner standards and desires and attitudes. The value of the first method is only that we may give ourselves a better chance to use the second, which is the real method of progressive education of character. The third method has no, or next to no, satisfactory educational or habit-forming value.

In sex education particularly we are seeking not to dominate the child's conduct by overwhelming force, either of a physical or a moral sort. Rather by rational, emotional, and esthetic appeals and satisfying premiums for suitable individual actions, we try to develop those inner motives and other elements of character which will normally produce habitual sex conduct of the sort which is sound and satisfying from the human and social point of view. There is every evidence that we can, in reasonably normal cases, guide sex conduct by education and make suitable or unsuitable sex behavior habitual.

Because conduct powerfully molds the inner elements of character, and character in turn tends to produce conduct which accords with it, there is a kind of automatic harmony between the two. If either can be influenced for the better a "benevolent circle" is established which means much for right education. On the other hand, if either becomes degraded a "vicious circle" is established. It is not enough, then, to let matters take their course or to give heed either to conduct alone or to inner traits alone. To get best results we must mold character indirectly by guiding behavior and directly by instruction.

The General Spirit of Character Education as it Applies to Sex.—Because personality or character is so complex and because the sex impulses and sex behavior so profoundly influence all of these elements, and because we want to get the final guidance of the sex life *within the individual rather than from the outside*, it is necessary that sex education should not be one-sided and partial, or in any way arouse the antagonism of the child. Its spirit should include the following, among other, features:

1. Sex education must not be dogmatic and repressive, but should be sympathetic and understanding. It should be democratic and fair. It must respect and appeal to the quality of the child's personal nature and sex impulses, and must be satisfying and rewarding to the child. There is no point in education where these truisms are more important.

2. On the other hand sex education must not rest upon the purely individual and self-considering attitudes of the child. It must also appeal to and make full use of the social and altruistic elements in the child's nature. After all, the social impulses and the ethical elements that are related to these are just as basic and as natural as the more personal motives. The sex and reproductive nature is even more vitally connected with these social than with the purely personal impulses. Sound education must take advantage of this fact.

3. Sex education must respect the curiosity, the intellectual functions and the rational powers of the child, and must use therefore all suitable facts and relations which will bring the discriminative abilities into play. These facts, and the intellectual processes connected with them, are not enough, standing alone, to form character or to control conduct; but they combine with the esthetic, ethical, and emotional elements most convincingly.

4. Sex education, and the same is true of all character education, is peculiarly an enterprise of training and conditioning the esthetic and emotional elements. We must erect in every child a sense of what is appropriate, beautiful, likable, satisfying, desirable, and good. It is not enough to know what is real and true. For this reason character formation and life itself are something of an artistic undertaking and call for some of the esthetic sense of the poet and artist as well as the spirit of the scientist, on the part of the teacher. The sense of proportion and balance is as much an artistic endowment when applied to conduct and to personal traits as when used to model a statue. There is a sense in which the esthetic is at the heart of both reason and morals.

The Significant Knowledge Underlying Sex Education.—Most realms of human knowledge throw some light on the problems of character education in relation to sex. All character bears upon sex character, and is in turn influenced by sex. The teacher, then, who would use human knowledge most effectively to get those emotional, intellectual, and behavior elements that constitute character in sex, must get material from many fields. This book undertakes only to hint at the sources and to give a collection of elementary facts and opinions drawn from them. The following are the outstanding sources:

1. *Nature study and biology.* Here we get the knowledge of the conditions of reproduction and sex and the way in which these have developed and have influenced the life and success and relations of plants and animals at every step. Without some of this we cannot

have the full perspective which is necessary to a scientific understanding of sex in human life.

2. *Embryology*. This is the account of the origin and development of the individual, and shows us how our mature organs and powers and qualities have come to be. Embryology is peculiarly revealing in respect to the meaning of sex and reproduction as factors in personal development.

3. *Physiology*. This includes a discussion of all the mature bodily functions and activities as these operate in a healthy or unhealthy condition. It shows how the sex and reproductive processes occur and how they influence and are influenced by the other bodily activities.

4. *Psychology, both sexual and educational*. Psychology deals with the human mental processes and states. The psychology of sex undertakes to study how the mind of human beings is modified and influenced by the functions of reproduction and sex; how our whole intellectual and emotional and behavior life is colored by the fact of sex; how our relations to others are affected thereby.

Educational psychology deals with our mental nature from the point of view of its growth and development. It seeks to find light as to the best method of using what has been discovered in training the mental life of individuals. We greatly need to know more of the educational psychology of sex.

5. *Sex hygiene*. In this field we discuss the healthy condition of the sex and reproductive organs and functions, and seek to lay down such rules for living as will preserve or restore sexual health—whether of body or mind. It is the application of whatever we may know to make individual sex conditions normal.

6. *Anthropology*. This is the study of the course of the human race upon the earth. In proportion as we know this we have light on the origin and nature of the various sex-social customs, relations, institutions which we now find in society. Here, from the point of view of sex and reproduction, we learn how relations of mates, courtship, marriage, parental care of children, home and family life in all their various grades, have originated and developed into what we have to-day. This is a very fruitful field to throw light upon the next study mentioned.

7. *Sociology and social psychology*. This is, of course, merely present-time anthropology. It undertakes the study of our present social institutions, how these influence life, and how our biological and psychological qualities in turn influence the social conditions. It is very apparent that the social psychologist is the person who must,

above most others, ultimately help to solve the problems of sex relationship in order to make them successful and wholesome for the race.

8. *Sexual ethics, esthetics, and morals.* It is not easy to classify or name the field which deals with what we usually name the beautiful, the true, the good, and the right. That many of the finest conclusions of the human mind lie in this field there can be no doubt. Some would say that all these ideas are included in psychology, in sociology, or even in biology. The name makes no great difference. The ideas are closely connected, and are tremendously important in relation to sex, both in its personal and its social bearings. It is in this field that our sense of beauty and appropriateness, our sense of duty and obligation, our conscience, our philosophy of life operate. *Summing all of these into one idea pretty nearly makes what we call religion.* No one concerned with sex-character education can afford to ignore these distinctive and splendidly educative human elements, however he may name them.

Method in Sex Education.—It ought to be quite clear that no haphazard dumping of sex information and general exhortations on the child, either all at once or in steps through the years, will serve the purpose of character building. On the contrary, it requires the most delicate adjustment of suitable means to well-planned ends. Hence teachers must make up their minds in some detail just what, in the character of the child, they wish to secure at different stages of his development; what features and episodes of his own sex life will furnish the occasion for accomplishing the desired results; what particular method of approach in each case will probably be most effective in gaining the child's cordial support and response in conduct; and how they can measure their success and correct their failures in carrying out their plans.

The "Project Method" in Education.—The remaining chapters of this book are given over to an effort to put in detailed and practical form this problem of using sex as a means of building human character and human society. The so-called "project" method of teaching has a value here. While different teachers use the term differently, this method implies three things: (1) The planning of definite *results*, in knowledge or emotions or skill, to be had at certain stages; (2) the selection of certain *practical situations*, or projects, which may best be made the means of winning the interest and enthusiasm of the youth in the gaining of these results; (3) using this interest and each project to the very fullest possible degree and in the most scien-

tific and sympathetic way to *get the conduct* which will give good and only good results in the whole of character.

Application to Sex Education.—It is easily apparent how much more this is than imparting information. It means that we shall analyze the child's life and find what are the critical points of his inner sex development, and when these come we shall watch his intellectual development and try as teachers to see that the new knowledge he gets from day to day in school and elsewhere shall make its right contribution to these sex and character results we have in mind; we shall observe his home and social relations and discover how these are influencing sex development and sex consciousness and give to these the best interpretation and guidance which they will bear; we shall inspire the child to learn to like the sound sex life by satisfying behavior in the practical sex situations which come to him.

In all of this there is an effort to get away from merely filling the child with sex knowledge, from the false and vulgar interpretations and premature incitements of sex, and from the artificial and unreal teaching which singles out sex and emphasizes it by giving information which has no particular relation to the exact present inner needs and interests of the child nor to the particular surroundings in which he finds himself.

Summary of Principles to be Observed in Sex Education.—Without argument, it may be valuable to state some principles which apparently should control our efforts to make the child's sex life minister to sound character and his whole character minister to sound sex development and use.

1. Sex instruction in the home or elsewhere should not be isolated, outstanding, or exaggerated. In the home it should be brought in naturally and incidentally to the various relations and occasions of family life. In schools it should fit perfectly naturally into the sciences, arts, and humanities, and into the social school relations in which it naturally belongs. Sex is overemphasized when it is conspicuously and artificially avoided quite as much as when artificially introduced.

2. Sex education must, for best results, be very exactly graded. That is to say, both the matter and the method must at all times be adjusted to the sex, the sexual development, the mental development, the sex knowledge and sophistication, the developing curiosity; to the sex needs of the child as determined by the character of its surroundings; and even to its momentary whim and disposition.

3. This means that most direct sex education must be done by persons. Printed matter can be used effectively with young people

only as a supplementary summarizing and emphasizing of what has already been done by the persons best fitted to do the work. Literature is most valuable in *indirect* sex education, where the sex element is completely and proportionally assimilated into the general movement.

4. It also means that, for best results, direct sex instruction should be individual rather than collective. No two individuals were ever identical in the various elements referred to under grading. Much of the more impersonal and indirect instruction, which aids to develop standards, tastes, motives, and attitudes, can better be done in homogeneous classes or groups.

5. The positive and constructive rather than the negative and perverse aspects of personal and social sex life should be stressed.

6. Nature study and biology and their implication are not enough. They are only an introduction. To make merely sexual animals out of our children is exactly what we do not want. We want to make them *humans* in respect to sex. The only way to do this is to interpret human sex to them as a climax to all the biology they know and as involving elements not found in animal biology.

7. The physical facts of sex in human beings and the social, ideal, and esthetic implications connected with these, should never be divorced. That is to say, the facts and the human interpretations of them should always be presented to the child together. The facts standing alone urgently invite interpretations; and there is imminent danger that vicious and vulgar interpretations will be supplied if sound ones are withheld. Interpretations and attempts at inspiration, not based on adequate and accurate knowledge, either fail to convince or lead to sentimentality which is unwholesome and unreliable.

8. The necessary materials and the interpretations of sex must be repeated over and over, day after day, stage after stage, being continually readjusted and enlarged both to guard against the misapprehensions so common in children and to provide for the gradual growth of the standards of taste, satisfactions, ideals, attitude, and purpose which alone can give stability of character in sex. The process is like that of giving food and exercise for bodily development. It cannot be made instantaneous. We are seeking assimilation into character—and not mere memory; much less do we want a morbid interest! This does not mean that sex facts are to be overstressed; it only means that they must be greatly diluted and spread over the whole of formative life.

CHAPTER XI

THE METHOD AND THE GRADING OF SEX EDUCATION

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. Why slipshod and superficial methods do not get the results we seek in sex education. Elements of effective method.
2. Importance of grading. What are the chief variable elements in the make-up and surroundings of the child which make grading necessary? Illustrate how each of these factors operates to modify the approach to the child.
3. The principal periods of life of youth from the point of view of sex instruction and guidance. The outstanding characteristics of each period—sexually, socially, educationally.
4. What are the strong and the weak points of the division of youth into periods, as finally adopted in this chapter? Can you suggest more practical grading?
5. Does sex-sophistication or actual physiological sex development appear to you more important in determining what kind of help a boy or girl needs? Why?
6. Compare diagram at end of chapter with different gradings in the chapter.

REFERENCES

- Bigelow, *Sex Education*, Chs. 6-9.
Conference Findings, p. 67.
Gallichan, *Textbook of Sex Education*, Part III.
Galloway, *Biology of Sex*, Ch. 10, pp. 19-25.
Galloway, *Sex Factor in Human Life*, Ch. 9, pp. 75, 100, 108.
Gruenberg, *High Schools and Sex Education*, Chs. 1 and 2.
Gruenberg, *Parents and Sex Education*.
White, *Mental Hygiene of Childhood*, Chs. 4 and 8.

The Importance of Method in Sex Education.—Assuming that we have overcome our own hesitation and embarrassment and know well the general facts which we must use, it is still true that sex instruction is a delicate matter.¹ Sex animates so much of human life and enters into so much of our social relations; it is so full of

¹The difficulty and the necessity for working out in detail an effective method of doing this work lies in the complex facts discussed in Part I of this book.

desire and zest and satisfaction; it enters so completely into both our lower and higher emotions, and influences conduct so profoundly that it can never be approached cold-bloodedly, as can the multiplication table or learning to read. It is delicate because a false attitude toward sex may mean the complete wrecking of character and life, and the cross-currents of the sex life are so numerous that we can never be wholly sure what attitude may arise in any individual from a given fact and its interpretation. Sex control calls upon intelligence, emotions, and behavior; and it always demands more skill to guide emotions and behavior than to educate intelligence. *On the other hand, thousands of parents and teachers have shown that all the difficulties may be met by a combination of love for young people, intelligence, and tact.*

The Elements Entering into Satisfactory Method of Sex Education.—In formulating the educational methods to be used in sex training, particularly, we must respect, in the first place, the child and all his rights of personal development and happiness and all the native powers by which he may reach this full realization of himself; second, we must recognize and use suitably and to the full all the critical stages in his personal development and in his social relations which give openings for exerting our influence; third, we must include all the known facts and phenomena of sex which can be used to increase intelligence, to arouse motives, and to refine and sublimate the satisfactions and attitudes; and finally, we must discriminate nicely among the persons and agencies which can best, at different times and with different individuals, give most wholesomely the proper instruction, interpretation, and inspiration. If we do these things there is no phase of character education so interesting, inspiring, and rewarding both to the child and to the teacher.

The Grading of Sex Instruction.—As has been suggested in Chapter IX, the most important problem of method is that of grading the instruction to the needs and character of the young. We need no argument for grading. We have long tried to grade the matter of our day schools to the intelligence of the pupils. Grading is much more necessary and more difficult when, in addition, we must adjust our instruction to the emotional states of the child and to his powers and habits of behavior. It would scarcely seem necessary to make these statements if it were not for the fact that some very intelligent people wait until their boys and girls reach the age of fourteen or fifteen and then give them facts and exhortations, some of which, to be of any value, the child should have had at six and some of which

would be better postponed until eighteen. They seem to think that it is necessary on their part only to see that the child shall sometime understand the facts; while he must be brought to accept, appreciate, assimilate, and devote himself to the life toward which they point. Each fact and each suitable interpretation of it should be timed exactly, therefore, to meet the child's curiosity and his emotional and sexual needs. It is difficult to say which is worse—to satisfy the intellectual and emotional needs of the child too late—or to stir him up unnecessarily, ahead of time, by revealing to him facts and meanings which give him spiritual indigestion and aversions. Both are very bad. But we do not need to do either if we only give a little intelligent attention to the matter.

The Principal Factors that Enter into the Grading of Sex Instruction.—Briefly, in proper grading of our sex instruction we must consider all the important variables that make one child different from another, or the same child different at different times. Of course we do not yet know enough of human nature to do this with absolute accuracy. This is a field in which only careful research can give us firm standing. But in the meantime we must do the best we can, instead of ignoring the factors because we do not fully understand them. In addition, the external circumstances which are influencing the child differ from time to time, and these must also be taken into account in determining how and by whom he can be helped in respect to sex. The following are some of the most outstanding personal factors to be respected in making our plans:

1. The *sex* of the individual. There is increasing evidence that boys and girls need different facts and different emphasis, in some degree.

2. *General, mental, social, and moral development.*

3. *Sexual development.*

4. *General sophistication*—experience, knowledge, prejudices, etc.

5. *Sex sophistication*—and knowledge.

6. The *stage* in *social progress* and transition—as from home to school, to work, etc.

7. *Age.* Strictly speaking, mere age has no value except as it enters into the above factors which actually influence the education. All the other factors, except the sex, are determined in part by age; and sex is one factor in determining the age-rate at which the other factors progress.

Influence of Sex upon Method and Grading.—In the first place, sex influences rate of development and time of sexual maturity.

Girls outstrip boys in this race. This, so far as it goes, makes it necessary, except during the early years, that corresponding instruction for girls shall come a little earlier than for boys. On the other hand, boys for many reasons are usually more rapidly initiated into some of the more vulgar aspects of sex. More important still, the biological differences between the sexes and the consequent fundamental difference in their social functions, coupled with the differences in personal and social psychology which grow out of these, indicate that girls and boys should not receive *identical* sex instruction. The physiological processes, the emotional states, or the social obligations of girls do not call for just the same emphasis, interpretations, and methods of sublimation that are needed in work with boys, except perhaps in the earlier stages of childhood. Can we not agree that during the first twelve years there need be no very essential difference between the sex education of the two sexes? Just how different the matters and method should be, nobody knows at present. Probably the difference is not great. The author feels, however, that we know enough to say that the sexes should not, after the first six or eight years, get their *direct* sex instruction together; and that a special emphasis should be given to each which harmonizes fully with their natural, and somewhat with their conventional functions and rôles in life. This statement is not at all intended to indicate that these social conventions are wholly sound or final; but that they are roughly in accord with the essential causes and course of social evolution, and that further real progress, even if we depart from them, must be based upon them.

Grading Sex Instruction on the Basis of Development.—In trying to grade sex instruction to individual development we think primarily of sex development. Nevertheless this is complicated at every point by the degree of mental development. The rate of both may vary in different individuals; and in a single individual either the sexual or the mental development may outrun the other. It is quite clear that the state of development of each of these functions will help determine what ought to be, or can be, done by way of education at any given time. This then must always be a vital factor in grading. Nevertheless a certain range of teaching is suitable and safe for the important age groups such as: 1—6; 7—12; 13—15; 15—18. I doubt the wisdom of insisting on too fine shading in grading. Age, while a *convenient* measure of development, only roughly indicates it.

Various efforts have been made to divide the life into stages on

the basis of the sex development (assuming that the mental development is roughly parallel with it). None of these can be wholly satisfying. One such is given below:

1. The *infantile period*. This includes the first three or four years. In subnormal individuals it lasts much longer.

2. The *pre-pubertal period*, extending from the age of four to puberty (approximately, say, about eleven to fourteen years of age).

3. The *adolescent period*, extending from puberty to maturity (say to the twenty-fifth year), or to marriage if it occurs earlier than this. This period is often divided into an *earlier* (to seventeen or eighteen), and a later stage of adolescence.

4. The *marital period*, including the period of reproductive activity (to forty-five or fifty).

5. The *senile period*, which involves the "change of life," the waning of the sex functions, plus the corresponding mental and emotional changes.

In the following discussion we are chiefly concerned with the first three periods in this list.

Sex Sophistication in Relation to Grading.—If it is clear that sex education ought to respect the stage of development, it is even more clear that a young person's sex knowledge and sex experience will profoundly determine what his elders can do for him. It often happens, for example, that boys already know, from other boys, and from personal experiment, more than the teacher is telling. It is obvious that a child coming from a home in which the utmost care has been taken to make clear and attractive all the facts and meanings of sex appropriate to his age, will call for a very different type of follow-up instruction from that needed by a *gamin* whose every impression of sex has been precocious, perverse, and vulgar. Of course, there can be no standardization here. Every child is a law to himself and his help must be graded individually on the basis of the teacher's ability to figure out what his state of mind and conduct is in relation to the subject. Such cases call for the friendly personal interest and guidance of some mature person in whom the child has confidence.

Grading on the Basis of Social and Life Movements.—Scarcely less important, if at all so, in determining the method and adjustment of sex education to the child are his movements in society. This involves the various steps or stages in his social life, as: When he is wholly dependent for influence on the members of his family in the home; when he first begins to associate with outsiders; when he starts to kindergarten or to Sunday school; when he enters grade school and

high school; when he starts to work, and the like. These changes, in a certain per cent of children, *take place pretty definitely in accordance with age*, though individual intelligence, the economic and social inequalities, the character of the parents, and many other things determine the rate at which the child moves through these periods. For those children who can pass steadily along through the school program, a division of life may be made which has value in sex education because new teaching influences and agencies are brought into their life with each step. These changes of influences may advance or degrade the sex character. These periods are:

1. *The early, home period.* This includes the first five or six years, and is a time during which the home and family are the chief educating influences—with the street, the Sunday school and the kindergarten coming in to modify these in the later years.

2. *The period of the early grades.* This includes the next six or eight years during which the child is usually under the supervision of only one person for each grade. In a very considerable degree the school displaces the home during this time. It is during this period that the perverse interpretations of sex are most likely to deluge the child and vulgarize his point of view.

3. *The high-school age.* A period of four or six years in which there is a transition from the one-room, one-teacher, close supervision to a condition of definite departments, greater personal freedom, and keener social stimulation. Five-sixths of the young people of this age, however, are not in school at all. Hence, young people of this age are roughly in two classes from the point of view of sex education, each class presenting very different problems: The smaller number whose character education can be advanced by the school system; and the much larger number who are at work, and must be aided if at all by the general community agencies.

4. *The college age*, for such as can pursue their education beyond the high school. This is a very small per cent of the young people from seventeen to twenty-one, and would not fairly serve to name a period, if it were not for the double fact that: (a) They will furnish an unduly large per cent of the leaders in all social movements during their generation; and (b) they are in a peculiarly favorable position for receiving the best knowledge and interpretations which the race has in respect to the matter under consideration. Their favorable position, however, must not blind us to the fact that some 98 per cent of the young people at this age must have their education through very different agencies, and be differently graded.

5. *The period of maturity.* The suggestions to be made about persons in this class, so far as this manual is concerned, are given in various places in connection with adult community education. This book is written to help persuade people in this period of life to exert their talents and influence in the fullest measure to guide the younger people of their communities. Their problems are those of home making, of social and community leadership, and of education.

Correlation of These Various Divisions of the Life of Youth.—It will be seen that there is only a rough harmony between these various methods of dividing early life. For example, the early home period includes the infantile period, and a little more; the pre-pubertal period extends from the home into the upper grades; adolescence includes the high school and college ages—and more. The accompanying diagram on page 167 will aid the eye in bringing together these divisions of periods of life and in relating them to some of the agencies through which the education must be given. Manifestly it is not possible to get into any such scheme as this the degree of sophistication, the special accidents and temptations of the surroundings, or any of the other perplexing variations which must be taken into account with every child.

Grading on the Basis of the Sex and Social Crises.—It seems to the writer that any general division of life into educational periods for sex training must continually hold in mind three main things: The *sex crises* in the life of the child; the *social crises* which directly or indirectly must affect sex emotions and relations; and the *agencies* which in the nature of things must, when we get our full bearings, do the actual work.

1. The more definite critical points in *individual sex development* are: Birth, the dawn of consciousness of sex phenomena, puberty (with its physical and emotional changes), the origin and progress of homosexual (gang) emotions, the dawn and growth of love and of desire for the other sex, and the waning of the sexual powers.

2. The critical points in *social relations* which are likely to affect decidedly the sexual life are: The early family drama, sex education by the parents, the intimate contacts with servants or older children leading to secret sex revelations, the gang (homosexual) relations, sweethearting (heterosexual), marriage (or failure to marry); and parenthood.

3. *The agencies* of sufficiently definite place in the program of education to help determine time and method of instruction, are: The home, the church and Sunday school, the day school, and the

progressive social groupings into gangs, clubs, etc. The critical points in respect to these agencies are: Starting to Sunday school and kindergarten; starting to school; confirmation or other religious ceremony of initiation; initiation into clubs or gangs; starting to high school; and leaving school or home for work. Of course there are many special social agencies whose influence will bulk large in the life of certain children. Some of these are: the health agencies, Y. M. C. A. and Y. W. C. A., Scouts, Big Brothers and Sisters, and other formal clubs or associations which undertake to enrich and make safe the lives of young people.

A Practical Grading Based on a Combination of These Factors.—In the immediately following chapters the writer will seek to express the aims and problems and matter and method of sex education under the following heads, which in some degree represent a combination of the above considerations, *adjusted very largely to the agencies of instruction*. This emphasis on the agencies in setting the period seems to him the more sound because there is general agreement (more uniform than about any other single idea in the program of sex education) that *all direct or intimate sex instruction must fall naturally in, and be an integral part of, the general education for life, just as sex is a natural and integral part of life itself*. For this reason it is obvious that our effort must be to find out where and how, in the regular work of the home and the school and the church, these agencies can most inconspicuously fit the suitable sex emphasis into their regular work. Their regular functions will set the periods, and while continual effort will be made to adjust it to the actual state of the child, sex education in practice will be thought of in terms of the periods in which these more important agencies can operate. In this spirit the following periods of sex education are suggested—fully recognizing that other factors than those that name the periods must be considered, and equally that no two children call for quite the same schedule or exactly the same emphasis:

1. *The early home period* of six or eight years, when the home is easily the supreme influence. This includes all the *infantile* period, and overlaps the early years of Sunday school and school (kindergarten). It is not intended to imply that parents should necessarily take second place to anybody, even in the later period; though until they are better prepared, many of them will.

2. *The grade-school period*. This embraces the pre-pubertal period, and is the most important of the school periods, because it is the only one in which the bulk of the child population is in school. It also

includes the time of confirmation and initiation into church relations, as well as the beginning of other voluntary social groupings.

3. *The period of early adolescence (the high-school age)*. Sexually this is a time of transition from interest in and attraction toward members of the same sex to definite interest in the other sex, and to the active development of sexual desire and companionship between the sexes. Educationally it marks a larger interest in science, in literature and the arts, in athletics, and in manual and practical enterprises or in gainful pursuits—depending on the individual bent and opportunity. All this rides upon the biological changes at puberty and after.

4. *The period of later adolescence (the post high-school age, seventeen to maturity)*. Sexually this is marked by sexual maturity, courtship, preparations for marriage. Educationally it is a period of preparation for particular work in life, the starting upon that work, and the crystallization of one's permanent philosophy of life and character, sexual and other.

The four succeeding chapters will discuss in detail some of the possible practical steps in education of sex-social character for these four periods.

CHART I.—SCHEME TO SYNCHRONIZE CERTAIN PSYCHOLOGICAL AND EDUCATIONAL PHENOMENA OF YOUTH

| AGE | PRACTICAL DIVISIONS OF THE IMMATURE LIFE: EDUCATIONAL | | SOCIAL LIFE MOVEMENTS IN RELATION TO AGE | TENTATIVE PSYCHOLOGICAL DIVISION, WITH BASIS IN SEX DEVELOPMENT | SOME SEX-SOCIAL PHENOMENA, INTERNAL AND EXTERNAL, WHICH CONDITION THE EDUCATIVE STEPS | | | | | |
|-----|---|------------------------------|--|---|--|--|--|--|--|--|
| | School System | Church Schools | | | | | | | | |
| 1 | 1. Early Home Period (1-6 yrs.) | | | 1. Infantile—interest largely in self | Dominant influence of mother and the family | | | | | |
| 2 | | | | | | | | | | |
| 3 | | | | | | | | | | |
| 4 | | | | | | | | | | |
| 5 | Kindergarten (5th yr.) | 1. Beginners (5th yr.) | | 2. Pre-adolescent—largely a latent period in regard to sex | First sex curiosities and knowledge, only a part of increasing general curiosity | | | | | |
| 6 | | 2. Primary (6-9 yrs.) | Home to School (6th yr.) | | | | | | | |
| 7 | | | | | | | | | | |
| 8 | | | | | | | | | | |
| 9 | | | | | | | | | | |
| 10 | | 3. Junior (10-12 yrs.) | | | | | | | | |
| 11 | | | | | | | | | | |
| 12 | | | | | | | | | | |
| 13 | | | | | | | | | | |
| 14 | 3. Junior High School (13-15 yrs.) | 4. Intermediate (13-16 yrs.) | School to Work (14th yr.) | 3. Pubertal—interest chiefly in members of own sex (Early and middle adolescent) | Manly and womanly aspirations; Hormones Other phenomena of puberty | | | | | |
| 15 | | | | | | | | | | |
| 16 | | | | | | | | | | |
| 17 | | | | | | | | | | |
| 18 | 4. Senior High School (16-18 yrs.) | 5. Senior (17-20 yrs.) | Leaving School (18th yr.) | 4. Later adolescent—dominant interest in members of other sex | Anticipations of love for other sex Increasing companionship of sexes; crystallization of philosophy of sex life. | | | | | |
| 19 | | | | | | | | | | |
| 20 | | | | | | | | | | |
| 21 | | | | | | | | | | |
| 22 | 5. College (19-22 yrs.) | Adult (21 and above) | Leaving School (22d yr.) | 5. Maturity | Social or anti-social Conscious preparation for definite leadership | | | | | |
| 23 | | | | | | | | | | |
| 24 | | | | | | | | | | |
| 25 | | | | | | | | | | |
| 26 | 6. Professional Preparation (23-26 yrs.) | | | | | | | | | |
| | | | | | | | | | | |

CHAPTER XII

THE EARLY HOME PERIOD OF SEX EDUCATION

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. Examine and appraise the idea of the "Project Method" in sex education. See page 155 of Chapter X, and first pages of Chapter XVII. How does it differ from ordinary instruction?

2. The peculiar advantages of the parents and home in this work. Their handicaps.

3. What may, and ought, the average child gain, during the first 6 or 8 years, that will be of service to him in ordering his sex life; in respect to knowledge? habits? tastes, likes and aversions? ideals and attitudes?

4. Which is the preferable method of sex education of the young: (a) The inductive method of passing from individual, satisfied conduct to habits, ideas, and tastes, and from these to ideals, attitudes, and principles; or (b) the deductive method of giving general instruction and rules of living, and expect to pass from these principles down to right conduct in particular situations? Why? Can the methods be combined advantageously? Illustrate your view.

5. Which of the "projects" mentioned in Chapter XVII can be used effectively for good results during this early period? Can you add other projects suitable to these early years? Develop *complete situations and conversations for the effective use of one or more of these projects in order to show what must be done, in practice*. Make this so simple that a parent of average intelligence can use it.

6. To what extent, and in what ways can any other social community agencies: (1) Help the parents become fitted to do their parts; (2) supplement the work of these parents with their children; and (3) do something for the children whose parents, for one reason or another, can never do what ought to be done?

REFERENCES

Bigelow, *Sex Education*, Ch. 6.

Conference Findings, pp. 17-27.

Gallichan, *Textbook of Sex Education*, Pt. II, Ch. 2; Pt. III, Ch. 1.

Galloway, *Biology of Sex*, Chs. 10, 11.

Galloway, *The Father and His Boy*.

Gruenberg, *Parents and Sex Education*.

The Extent of the Period.—While the influence of the home and the parents will ordinarily be powerful throughout early life, it is so nearly exclusive during the first few years that we may fairly call this

the *home period*. Until the child starts regularly to school there is nothing which seriously challenges the place of the home, including parents and the elder brothers and sisters, in the child's development. The period divides somewhat naturally into two portions: The first three or four years, which comprise the infantile period; and another, of two to four years, in which there is a "hang-over" of the first part, supplemented by increasing influences from the Sunday school, the kindergarten, the primary grades, and the play associates of the child. These latter years are a period of transition on the part of the child from exclusive home influence to that of the general social agencies. In this discussion these first six or eight years will be treated as one period, because the home influence is normally dominant throughout it.

The Importance of Conditions of the Child's Life at This Time.

—Parents cannot possibly use this period effectively for character unless they can really appreciate the conditions under which a child grows up. This demands that they really apply their imagination to the facts in the case. We so much take for granted these home conditions that we by no means realize how and why these first six or eight years really give set to the whole after life of the child. It is not too much to say that mental and social dispositions, tastes, the basic emotional elements in character, habits, etc., which largely decide the later life, are pretty well fixed by the time a child is eight years old, and that this is done by the daily routine of home life, often unconsciously. The first task for parents in trying to mold character, including sex qualities, is to understand what is taking place.

The Personal Elements in These Conditions.—In the first place parents must know that the child is not a blank at birth. He is distinctly ready for business at every point. He has already inherited all the tendencies which come to him from all past ancestors. His humanity, his sex, the mechanism by which he performs all the normal functions, all the natural nervous connections and reflexes and instincts that are the foundations of his emotional and behavior life, have had a nine months' growth under the peculiar conditions which his mother furnished. It is not too much to say that already the child has been adjusting those inherited elements to the conditions of his prenatal life; not consciously of course. Physically his body has already started the growth which will continue after birth; his senses are already formed; motions and the beginnings of habits are doubtless there at birth, and go right on afterward; the nervous system has already set the stage for what we call the emotions, and those play

at once about every infantile experience, and develop within what we call disposition and temperament. None of these can be held back for a moment. Already the sex nature is set up with the rest. His organs and their secretions have been entering the personal complex along with all the other factors which determine prenatal development. These do not stop at birth. For days the chief pleasures of the newborn child come from the sensations about the mouth, the anus, and the urinary (and sex) organs, as he performs the basic functions. Habits that enter permanently and profoundly into the character of the child are being formed by way of these simple processes and pleasures. Not an hour passes but something which the child does or something which is done to him modifies positively the nature of the being. No part of the child is so much or so rapidly affected during these early days as the raw materials that enter into his sex character.¹

Sex Elements in the Home Surroundings of the Child.—Equally, parents must come to realize the social conditions into which the sex-endowed child is born in a representative home. Again, our lack of imagination usually allows us to take all this for granted and to think that the matter is very simple. Here are two people brought together by all the power and attraction of their differing sex natures. They have built up an institution which differs from every other home as their sex natures, their intelligence, and their characters differ from every other pair of human beings. The relations of husband and wife to each other, based upon sex and modified by personal temperament and the incidents of everyday life, may run, even in twenty-four hours, through the widest possible range from keen expressions of sympathy and love to fierce conflict of feelings. The mother with her constant services to the child brings sex, the feminine aspect of sex, continually to the child's attention. The father in a similar way, with slight service and with masculine manner and voice, no less makes a sex impression and a very different one, wholly unrecognized as such by the child, and too dimly recognized by the parents.

If there are also other children of both sexes in the family, these add to but do not essentially alter the elements of the family drama, which will, even if no word is spoken about it, give the child an unconscious education in and attitude toward the most vital of the sex phenomena and relations.

If these family relations and expressions are all that love and

¹ See Chapter X.

consideration, high character, and an intelligent appreciation of their profound educative effect on the children can make them, we cannot conceive a more wholesome condition under which the child can be introduced to the sex life of human beings. If, on the other hand, these sex and character relations of the parents are gross and selfish, haphazard and capricious, full of conflicts, then the character of the child and the quality of its sex attitudes and life will be sure to suffer.

It is only in recent years that students of human psychology have adequately brought our attention to the degree to which the home drama is a sex drama in the first place, and in the second place, the degree to which it influences the child, both in respect to general aspects of character and in the whole color and trend of the sex nature. This latter effect grows out of the fact, also poorly understood until recently, that the sex nature of the child is actively operating much earlier in life than we realize.

Educational Conditions in the Home in This Period.—From the preceding paragraphs it will be evident that there is from the beginning a tremendous amount of unconscious education in sex attitude and character taking place in every home. This education may be vicious and destructive to the best in character or it may be very wholesome; but it is inevitable. Unfortunately mere desire and good intentions on the part of the parents will not make it good education. Certainly, however, it will be of help to conscientious parents to know that a home in which a domineering father represses both mother and children, or the less usual homes where the mother plays this rôle over a weak father, or where there are violent alternations of sex tenderness and passions of anger, cannot hope to produce children with normal balance, self-control, or an attitude of using socially the sex life and emotions.

In addition, however, to making this daily, unconscious education sound, there is the added problem of conducting the conscious and formal education of children in character and sex. The unconscious education from a poorly adjusted home life may ruin the character of the child; but *it cannot, on the contrary, however perfect the home, fill the needs for positive education.* The child must have the meanings of the home life progressively interpreted and explained to it. He does not have the intelligence nor experience which will enable him to understand or to make the application. Roughly, one may say that the *sex educational work of the home is to interpret inspiringly to a child the nature and meaning of the home itself and of his own sex development while he is a part of it, and to suggest how all this*

is in preparation for his own home later. In terms of character, the home should succeed in making the child an appreciative and coöperating player in the drama of the home in which he is born and in fitting him most happily and efficiently to take a sound leading part in his own.

Chief Types of Facts of Outstanding Educative Significance.—What are the actual elements, facts, and conditions which we can use in sex education during these highly formative years? It is important to look at our educative materials in this light, for by doing so they will seem too few rather than too numerous, for reaching our results. By this means each will seem an *asset*, rather than a *task* as at present.

While overlapping at many points, the chief classes of sex facts of which one should take advantage at this period are:²

1. The simple facts about the best meaning of the home in which he is living, how this helps children, the part each member of the family plays in it and why, and the spirit in which it must be supported by all in order to bring happiness.

2. A few practical facts of sex hygiene, to be given in close connection with the care and health of his whole person.

3. The facts to which the child's own interest and curiosity naturally lead. His curiosity will call chiefly for facts and the explanations of the facts about the beginning of himself and of other little children, and of various sexual differences that strike him in human beings and in animals.

4. Certain other facts about life and development to which his curiosity may not lead, which nevertheless we ought to know something about in a fine and wholesome way, so as to anticipate the gossip of the street. These might be illustrated by the respect which real men feel for women and the sincere courtesies which spring from this respect; the admiration that women feel for manliness; and the better customs pertaining to the home and society.

What We Are Seeking in Sex Education.—It is necessary that we continually bear in mind the fact that we are not seeking to give the child *knowledge* of a certain number of facts. (*We are seeking to develop character by the best use of these facts.*) We have seen that the principal elements in character fall into four classes: *Habits*; *knowledge* and judgment; *desires*, tastes, likes and satisfactions; ideals and *attitudes*. In the paragraphs that follow we shall discuss

² The more important groups of sex facts will be enumerated and used later, as projects, in Chapter XVII.

the education of the young child in the home from this four-fold point of view.

We must not forget either that we cannot separate character in sex from character in other respects. General habits influence sex habits; general tastes modify the sex tastes; general ideals condition the sex ideals; and contra-wise. For example, if we rear a child to be self-indulgent and unrestrained about eating or amusement, we cannot justly expect that he will have an attitude of control in the realm of sex when these desires arise. If the home life has not established habits of order and regularity and of accepting responsibility in general, we cannot hope that his sex life will take on these qualities. If a child has not confidence in his parents in the daily work of life, they cannot easily displace his companions of the street when he is interested in the facts and relations of sex. If parents have allowed the qualities of low and coarse people to seem admirable to the child, they cannot expect the sex tastes and likes to be on a high level. In a very real sense, then, everything which parents may do to develop high character qualities of any kind in their children becomes the foundation of his sex education. This gives us an added chance to get sound sex qualities in an indirect, and to the child, unconscious way. Forming good habits and attitudes about other things does not, however, insure sound sex controls. These must be built up carefully upon the others.

What We Seek in the Way of Sexual Habits in This Period.— Assuming that the physician has seen that there are no abnormalities about the genitals or other pelvic organs which could unnecessarily influence the child; and that the clothing is so made as not to rub or bind the parts or to encourage handling or playing with the organs, we should secure, by the time the child is six or eight years old, some definite personal habits which bear directly on the whole problem of sex life and education. They are:

1. *Special habits.* The child should have habits of regular and prompt attention to such bodily functions as defecation and urination, without giving over-much thought to the subject; of complete cleanliness of all the pelvic regions as a part of the general cleanliness; of keeping the hands off the organs except when necessary and of not allowing others except the parents to handle them; of not dressing or sleeping too warmly; of sleeping alone and until time to get up, and of rising promptly on waking; of thinking of all the pelvic organs and functions as naturally as of other functions and regarding them as suitable matter for free unembarrassed reference when necessary,

within the family; of including these, along with many of the other family interests as strictly "family affairs." In this way whatever reticence and secrecy are necessary or desirable can usually be gained without giving the feeling that there is something inherently vulgar about these things. This places the taboo on indiscriminate talk of sex matters at a more logical point.

2. *General habits.* There are a few general habits which, for one reason or another, bear strongly upon this problem of educating sex character. One of these is the habit of confidence and trust in the parents. Most parents struggle more or less for obedience; but this free confidence is more important. If the energy that is misapplied in trying to get a kind of grudging obedience from children were given to securing genuine habits of mutual confidence and sympathy and consideration between child and parents, hopes of sound character would increase immensely, and incidentally obedience would be sincerer. Of course no child can have this confidence unless it is merited, and unless the grounds for it are made persuasive and convincing to the child. The burden of proof here is always on the parent.

Another necessary habit, somewhat related to the preceding is the *habit of frank and open expression on the part of the child*. This does not relate merely to ideas and words. Full emotional expression on the part of the child is extremely valuable, both for the inner character of the child and as an index to the parent of the child's disposition and progress in the emotional elements of character. No child of real character can grow up without sharp emotions arising—as of anger, shame, fear, hate, sorrow, curiosity, love, jealousy, envy, and a score of others. Because the easiest expression of these may take some form which is disagreeable to us, as crying, fighting, and the like, we are accustomed to *deny the expression* wherever we can, even by threats and other repressive measures. As a matter of fact these emotions, when genuine, should always come to some wholesome, effective, and satisfying expression at least to the degree of giving an outlet for the child, so that the parent can understand the child's inner state and the child may know that the parent understands.

This does not mean that the child should be encouraged to emit continuous wails to announce disappointment, or indulge in savage hitting out when angry. Much less does it mean the coddling treatment practiced by many parents which encourages the child to feel or pretend to feel these emotions whenever he wants attention. On the contrary, it is quite possible to abbreviate and refine these expressions, even while we encourage them, so that the child's mind will be freed

of the tension, and that the parent will understand and give the needed help without begetting either the resentment and sullenness and strain which come from repression, or the habit of *over-expression*, exaggeration and self-indulgence in the child which comes from petting. The child can be made to understand that the parent is glad to know how he feels and that the briefest possible statement of it will bring full sympathy and help over the difficulty; fuller indeed than when the expression is less controlled.

If the parents insist on complete repression of emotional expressions, they do not thereby repress the emotion. Instead they create an inner conflict in the child, and also erect a barrier which interrupts the frank understanding and confidence between parent and child. Under these conditions the parent cannot possibly hope to guide and educate the emotional factors in the child's nature constructively.

It is not necessary that the child should understand the psychology of these steps in order for this state of relief to be realized. Of course we should not make the child morbidly self-examining; but the child should know and recognize the *difference of feeling* in anger, fear, and disappointment by the time he is five years old just as clearly as he can distinguish between the feelings of hunger and thirst. That is to say, the child should know when he feels fear or anger or jealousy. He should also feel equally free to take the feelings to his parents, and know something of how to relieve the tension in ways that are worthy of the close bond between the child and the parent.³

How to Secure These Habits.—These habits which bear upon character and sex do not differ from any other habits in their manner of development.⁴ There is, of course, no royal road to habits. They can be formed only by repeated conduct associated always with a premium of pleasure and self-approval in the child. The parents, of course, must see that this premium is furnished just as naturally as possible and with a true sense of proportion.

If there are the warmth and genuine sympathy and frankness, such as has been suggested, between parents and children, and this usually rests wholly in the hands of the parents, it will not be difficult to use this relation to devise positive satisfactions which are real and convincing to the particular child. (*There are no rewards at this period more powerful than those included in the approvals and privileges of the home relations themselves*), if we do not bankrupt our opportunity by harshness and repression or, on the other hand, surfeit the child by too lavish use of these premiums.

³ See Project 5, in Chapter XVII.

⁴ See Chapter X.

It will be a definite aid in getting these unartificial habits in respect to sex if the scientific names for all the pelvic organs, and parts of organs, and for their functions are always used. In the early stages before this is possible, a family code, purely local and unassociated with useful words and phrases, is valuable. Certain arbitrary and unusual and meaningless syllables could be devised for this purpose. When the street terms begin to come to the child's ears, the parents should translate them at once into the scientific terms, and thus give these latter priority and a standard place in the child's mind.⁵

What Should the Period Give in the Way of Knowledge?—We cannot, of course, enumerate here all the beginnings of knowledge, which a child of six or eight should have, that will bear more or less upon the future sex attitudes and conduct of the individual. Certainly, however, some wholesome start should be made in respect to the following ideas:

i. *General home values.* Educatively, it appears to me these are the basic ideas which can be made clear earliest of all and will be of greatest value in introducing others. Possibly this is more a matter of esthetic appreciation than of mere ideas—or better still, perhaps a combination of these. These ideas include a sense of the satisfactoriness of the home and its invaluable goodness to all concerned; an understanding of the way in which a spirit of mutual consideration and willingness makes it go better for everybody; an appreciation of the normal part which all, even the youngest, are doing in making the home; a very elementary knowledge of the chief factors in the making of homes—the work, the finances, the loves and cultures, the associations and services, the duties—that is to say the economic, the psychological, the social, and ethical factors; a conception of the reasons why life is freer and happier in a true home than anywhere else; and a sense of the relation of the home to the outside world. The importance of these facts is two-fold; they all arise out of the fundamental sex impulses and character, with which we are dealing; and the idea and facts of this home which gives him his start, and the imagination (later) of his own home will, taken together, do more to determine his sex ideals and behavior than anything else whatsoever.⁶

2. *Special facts about the personnel of the home.* Here we may class the personal characteristics of, and differences between, the father and the mother and the brothers and the sisters. This includes, of course, the differences in home and social duties and relations re-

⁵ See Project 2, in Chapter XVII.

⁶ See Projects 7, 9, 10, Ch. 17.

ferred to above; but in addition, the more obvious differences of body, mind, and disposition between the males and the females of the family. The child should apply these revelations to himself and learn to understand, as boy or girl, how he differs from the members of the other sex in these broad particulars. All these are direct sex facts which are influencing his life and character unconsciously but profoundly, hourly, from the beginning. It is simply because of these differences that his feelings for his mother differ from those he has for his father. There are no other differences in the family relation that bulk so large in this practical way as those depending on sex. It would be gross neglect of opportunity if these outstanding facts and differences of human sex, which must come to him sooner or later, should not be early and permanently tied up with his appreciation of home values and with the affection of those who are dearest to him. If this is done rightly sex can never come to be wholly vulgar to him, and may thereby be permanently ennobled.⁷

3. *Facts about the origin of life.* One of the early groups of facts which the child will want to know is where the new baby, in his family or in the neighbor's, came from. He may raise the question about his own origin. Of course this is a large contract, involving a good many details, and there is *no necessity of meeting the situation all at once*. This mere knowledge of the way in which new animals and plants and humans begin life, through the production by mature parents of some kind of small and young offspring, is in itself calculated to inspire wonder and fit the child's emotional life for great appreciation.⁸ There is, of course, no end of illustrations in nature and in books, which can be used to give the child satisfaction through understanding without the familiar and wholly discredited dodges of storks, doctors, and the like. The young child is asking, of course, about the origin of everything and there is no reason why we should allow our answers to this question to separate themselves from the other interesting things we are telling him about the origin and nature of other things. There are special questions, however, in connection with this general one which offer peculiar opportunities for training. These are:

4. *The mother's part in reproduction of life*, which will usually need to be met in some fashion, from the human point of view, somewhere about the age⁹ of four to six, varying according to circumstances. This is such a superb opportunity for educating character that parents should study to find in what way it may be made of most use.⁹

⁷ See Projects 6, 8, and 10, in Chapter XVII.

⁸ See Project 4, in Chapter XVII. ⁹ See Project 6, in Chapter XVII.

5. *Elementary facts about the father's part in reproduction.* So far as the normal curiosity of the boy or girl is concerned, this question would not need to be answered in this first period. It probably would not arise. However, because older children will begin to talk to the child about these things soon after he starts to school, if not before, and give him false impressions and vulgarized interpretations, it seems to me that fathers and mothers should keep particularly close to the children of about six or eight years, and time the use of this set of facts either to anticipate the interpretation of the street or immediately to correct them. Certainly there ought to be a very convincing standing offer from the parents that, whenever the child hears anything about these family matters from the outside or has any questions he wants to ask about them, they will be glad to set the matter straight to his satisfaction. Many good teachers maintain that this need does not arise so early; and in my opinion they are wrong. While there may be dangers in the early telling, there are infinitely greater ones in denying the information too long.¹⁰

How Can This Necessary Knowledge be Given?—Most of the classes of ideas and impressions referred to in the preceding section can be imparted very gradually, almost or entirely unconsciously to the child, and *without any special emphasis on the sex aspects*. This will come about through the observation and assimilation on the part of the child of the daily life of a well-ordered home; by special unadvertised acts or devices of the parents to emphasize or interpret the meaning of the home practices; by a word or suggestion here and there of explanation or inspiration or application; by many informal conversations from which the child can understand the feelings of the parents about the home; by using all the extraordinary incidents and occasions which bear upon these problems of sex and character to impress permanently the necessary truths along with the wonder of the child. These statements are particularly true in respect to what have been called "general home values." Appreciation of these cannot be had by nagging and preaching. *The values must be made appealing to the child practically, and then must not come to him too cheaply.* He must do his part, as all the rest do, to win and enjoy them. Accompanied by timely explanations and interpretations, such a program will win the average child.

In general the child's questions should be met frankly and sincerely, inviting a distinct sense of companionship and partnership in knowledge; there should be no question of shame or sense of embar-

¹⁰ See Project 9, in Chapter XVII.

rassment; and no sharp differentiation of sex ideas from other interesting knowledge. In so far as possible the personal and concrete point of view should be used. Start with *his* chickens, kittens, baby brother, family. General statements should always follow to absorb these particulars, so that they will not seem peculiar.

What May be Secured in the Way of Tastes, Likes, and Desires?
—Of course it is much less easy to deal concretely and practically with tastes, desires, satisfactions, and motives than it is with ideas and knowledge; and yet because of their influence upon character these emotions are very much more important than mere knowledge. While there is no thought that the child can in these early years master and become proficient in all the things mentioned below, it cannot be too keenly realized by the parents that, if he does not make a good beginning on them in the first six or eight years, the chances are he never will! It is remarkable how much of this all-important taste or appreciation side of life, which is so important in *spirit* and *disposition*, is fixed at this early age. The task of training emotions is so difficult that most of our religious teachers hold that only supernatural power can change the "spirit" of human beings. All that we know of modern psychology tends to show us, however, that these elements can be molded by natural methods as definitely as the intellect can. Possibly the following enumerations may aid the parent to see the problems more concretely.

1. As has been suggested already, the child should at six be well along in ability to recognize and to distinguish and to express, in self-satisfying but not socially disagreeable ways, such desires and emotional states as the following: Hunger, thirst, desire to urinate and defecate, curiosity, loneliness, unrest, depression, excitement, sullenness, desire for entertainment, fear, anger, shame, disgust, jealousy, and many others; and their opposites. He should also have achieved the beginnings of a definite desire to correct or to cultivate any of these states of mind in such a way as to keep most happily adjusted to his family and surroundings. Of course it is the duty of the parents to encourage this desire and to help the child be most happy when the desire or impulse has been most wisely and socially handled by him.

2. The primary impulses, tastes, and desires of early childhood are the more crass, immediate, and self-considering. In general the more individualistic impulses such as hunger, desire for possessions, and jealousy are strong enough and need no encouragement. The more social and unselfish impulses are certainly native to the child

also; but they do not come to their full power within him so early as the more selfish. Nor should they. Furthermore, they are not so certain to develop without encouragement. It is at this point particularly that the child needs help in his earliest years; but he should not be pushed toward perfection too rapidly.

There is no question that the inner tastes and desires and likings of the normal child can be so trained that he will prefer and get more satisfaction from activity than from sloth, from sharing than from grabbing, from frank companionship than from fighting, from coöperating with his mother on a give-and-take basis than from having her always slave for him, from doing his full part in making the family life pleasant than from shirking it, from open, frank, social relations and approval than from personal indulgence without that approval, from postponing certain present satisfactions for the sake of better ones even though they are further away. In a word, he can be given a taste and a prejudice in favor of those conduct-tendencies and satisfactions which will make of him a social, considerate, high-charactered man. He can at this early age be given a feeling of disgust for and aversion from the grosser forms of selfishness, greed, unfairness, coarseness, and dishonor.

3. It may be asked what all this has to do with sex education. In the first place, without these basic general tastes and preferences and desires there can be no ground for sound management or control of the sex desires when they come to operate; and in the second place, all the tastes and impulses which condition in any way his attitude toward his mother and sisters, toward his father and brothers, and toward the whole home situation and its ideal values and its practical relations are of the very essence of sex education. These are going to influence profoundly his selection of sweethearts and his attitude toward them; his notions of his own part and duties as a husband and father, and what fulfillment of these will most nearly satisfy him; his attitude toward women at large and his behavior toward them before and after marriage.

It is not claimed that these tastes are fully matured in this early period. What is contended is that the parents can and do, in the first eight years, largely determine what they are to be later.

How to Develop Social Tastes, Desires, and Satisfactions.—The problem in educating the tastes and other emotional character-tendencies and abilities, as these relate to the home, is gradually to soften the crudeness and selfishness of the "lower," more primitive tastes and weaken their hold, and to strengthen the appeal of the

more social and permanently adjusting and satisfying longings and likes. That this can be done is very apparent to all who have studied the emotional development of children. It is to be done by *combining* the lower desires with those that are higher and more social and thus introducing a *comparison* in the mind of the child. By the simple device of making the better form *more rewarding* to the child, we can invariably get a certain shifting of interest and liking. On the basis of this interest we can gradually get a willingness to *postpone* the present selfish gratification for the more rewarding future one, and ultimately to *substitute* partially or completely the latter for the former. *Our task is to bring the two phases of desire and their rewards into contrast and conflict, and then to use our insight and superior experience to turn the balance in favor of the better desires;* always seeing that the child gets more real happiness than it would have had from following the simpler, more direct, and more selfish impulse. Thus the better impulses may become fixed as a permanent preference. For example, we seek to refine the manner of satisfying hunger, curiosity, or desire for possessions; we seek to bring a liking for orderliness and regularity out of the natural impulse to follow the momentary whims; we seek to reduce sloth and desire for ease, by opposing to them curiosity and desire for amusement; to reduce jealousy of the father's attention to the mother, by an increasing appreciation and love for the father; to reduce pugnacity, by opposing to it the pleasures and practice of social companionship and coöperation; to soften acquisitiveness by introducing keen pleasures of sharing; we seek to substitute for the child's first wish to have the mother his perpetual slave, a desire to help and to save her, by giving him pleasure in his sacrifices; to put a premium on the control of primitive and unrelieved selfish tendencies by rewarding the more refined self-satisfaction that is associated with the service and welfare of others.

To the hungry child the original impulse is to gulp his food as rapidly as possible. There is nothing restrained or social in the desire, nor in its expression. It is a basic, unrelieved selfish process necessary to life itself. Nevertheless any normal child can be trained in a few years to eat his meal socially, in company with his family, eating more leisurely and restrainedly and postponing in some degree his satisfactions of eating, for more social satisfactions. They may extend even to share with others his preferred foods and with some enthusiasm, out of social motives. To secure this a few things are necessary: (1) The rewards in associations, companionship, conversation, chance to gratify curiosity, family recognition and approval, feelings of

equality and responsibility, and the like must be *made real, genuine, and sufficiently pleasure-giving to pay for the restraint* (Here is where the indifferent or domineering parent fails.); (2) the child must be *deprived of these satisfactions, unless he pays the price in behavior and adjustment*, and, on the contrary, the discomforts of the selfish preference and choice must be suffered without any relief when he refuses (This is where the coddling, indulgent parent fails.); (3) the connection, and the naturalness and reasonableness of the connection, between the social manner of gratifying the eating impulses and the enjoyment of the social pleasure of the family meal must be made perfectly clear to the child; and (4) any punishment or withdrawal of pleasure for lapses should also be naturally and reasonably connected with the failure, and not be artificial or capricious.

What May be Sought in the Way of Sex Ideals and Attitudes?—As indicated earlier, *ideals, attitudes*, and purposes are not simple elements, but are compounded of varied qualities. They merely represent an added step in conduct-tendency and in organizing character ability. Nevertheless the qualities of personality we are seeking can be given a slightly different aspect by thinking of them in this more complete form, just before they express themselves in conduct.

The full discussion of attitude in relation to the education of character in sex would rightly include not merely the specific sex attitudes but equally many general attitudes which bear indirectly upon sex. Those ideals and attitudes in the child which far-sighted parents will seek to cultivate, both for their own value and for their relation to sex controls, will certainly include the following:

1. *The total attitude toward the home.* The home includes for the young child chiefly the concrete elements of the home: The persons, the place, the privileges and pleasures, the daily routine and customs, the confidences, and admirations. Such terms as respect, appreciation, trust, devotion, and obedience and loyalty to parents without any need for servility or sense of inferiority; independence, initiative, and self-respect without claim of special privilege for the self; sense of mutual responsibility and mutual happiness and privilege—all express mental attitudes which can and ought to be practically and concretely set up in the average child before he is eight years old. Of course we are speaking now of unconscious attitudes in the young child; not an understanding of these terms! These attitudes cannot be had where parents are either domineering or over-indulgent. They should be sought and planned for in the most conscientious and enlightened manner. They are very important in all later sex education.

2. *Attitude toward his own emotional and intellectual states.* These can be cultivated in such a way as to call for the indulgence of every passing whim or fancy or desire; or even in a young child there can be, without losing any of the freshness or spontaneity of childhood, the attitude of including the happiness and comfort of the whole group, as he seeks to satisfy his impulses.

3. *Attitude toward amusement and use of leisure time.* This can become an attitude of independence, initiative, self-employment of powers, or one of dependence for entertainment at all times on the efforts of others, and of impatience and discontent when left to his own resources. The latter type of attitude is much more likely than the former to lead later into hurtful sex-social relations and into morbid states of mind.

4. *Attitude toward nature and life.* Most children are interested at first in the things and conditions about them. This attitude of interest, open-mindedness, and curiosity can be enlarged and made permanent and become the means of intellectual self-support and of most wholesome relations between the parent and child, if the parents only use the opportunity wisely. Such an attitude, furthermore, makes a most natural and easy way for parents and teachers to introduce the facts and the laws, and the interpretations and applications of these laws, which bear upon the health and behavior and happiness of the child. No better background for the necessary human sex education can be had than to cultivate this interest. Besides, the attitude of intelligent interest in and love for nature, animate and inanimate, is a great escape from morbid states and from temptations to sloth or to unwholesome indulgences. It is an asset for life.

5. *Attitude toward the privileges, rights, and happiness of others: elders, the other sex, equals, those less endowed.* This may be summed up as an attitude of *democratic consideration*. It means no personal privileges, no exploiting of others for one's own gain, and mutual service in proportion to ability. This spirit and attitude work out in different details when expressed toward the different classes of individuals mentioned above; but the gaining, in a genuine and fundamental way, of this attitude and ideal is most important in general character and life, and bears profoundly on sex and all other social behavior. There can be no question that it can be determined by the parents in the home in early years whether the average child shall become in spirit a domineering autocrat and snob, a social democrat, or a servile parasite.

6. *Attitude toward the elementary facts and phenomena of sex,*

revealed in the home. This attitude should be free from embarrassment or shame, with no acute consciousness that there is any particular difference between the facts of reproduction and sex and any others, when considered within the family itself. There should be a sufficient and wholesome interest about these, as about other natural phenomena; but every effort should be made to prevent aggravated or morbid curiosity about them. The child should get a general attitude of reticence about all strictly family affairs including these, as a substitute for special consciousness and shame of sex. All of this result can and should be developed in such a way as to heighten the attitude of appreciation for the home and its persons and functions, as suggested in the first paragraph in this section.

How to Develop Attitudes.—The manner of developing attitudes in general has already been suggested in Chapter X. Being a composite in its nature, securing attitudes represents the training of the simpler elements that go to make it up. Some further special and practical suggestions as to developing certain attitudes in relation to sex are made, by way of illustrations, in various "Projects" in Chapter XVII.

"Will" in Relation to Character and Sex.—Many readers will feel that it is a fault to neglect a discussion of the education of "will" in this connection. Modern psychologists are ceasing to feel that there is some power or force or division of personality, such as has long been described under the term "will," which in defiance of the rest of personality can assert itself and support or over-rule all that has gone before of an emotional or intellectual nature. They rather regard "will" as only the normal outcome in choice or decision of the various simpler elements, as impulses, instincts, desires, ideas, tastes, purposes, attitudes, and the rest. In other words, what we call "will" is only an attitude of determination to carry into effect the desires which for one reason or another have become dominant in one's conscious or unconscious nature. It is the outcome of real desire, conviction, and determination.

The Agencies.—From the context it is clear that the parents themselves must, both by the quality of their home life, their treatment of the child, and by their words in interpreting all this to him, have a large part in this early character education. There is no other agency which can so well furnish the laboratory and demonstration. If the home is not sound and wholesome, any teaching the child can get from any source is merely words—and words belied in the experience of the child. If the home is sound, the primary teachers of the

Sunday school and kindergarten teachers can and should do much to support and supplement the work of the parents in reference to the habits, tastes, ideals, and attitudes mentioned above. There should obviously be the closest understanding and coöperation between the parents and these teachers. It is clear from this statement how urgent it is that society should do two things without delay: (1) Bring every possible help and guidance to present parents; and (2) give full instruction to young men and women of marriageable age.

CHAPTER XIII

THE PERIOD OF THE EARLY SCHOOL GRADES

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. The handicap during this period if the earlier period has been neglected or misused in sex and character education.
2. Outstanding conditions of the children during this period, in respect
(a) To sex development; (b) to increased mental development; (c) to enlarged social contacts; (d) to their changing relations to their homes; (e) to their educational surroundings and changes.
3. The kinds of things within the child and around him, which we can use practically at this period for sex-character education. The things to guard against.
4. What may we hope the average child to get, through suitable sex and character training, by the time of finishing the first 6 grades—in knowledge, in habits, in tastes and desires, in ideals, in purposes and ambitions?
5. If the schools, by their teaching and by the extra-curriculum activities, do not undertake to give constructive sex guidance to the boys and girls, does this mean that they are getting no sex education there? What sort of training are they getting?
6. Examine such of the projects outlined in Chapter XVII as are suitable to this age, and criticize them. *Develop a series of simple practical situations and conversations which would help make some of these projects still more readily usable.*
7. Suggest other sex-character projects which you think might be used during this period.

REFERENCES

- Bigelow, *Sex Education*, Ch. 6.
Conference Findings, pp. 28–37.
Gallichan, *Textbook of Sex Education*, Part II; Part III, Ch. 2.
Galloway, *Biology of Sex*, Chs. 10, 11.

The Extent of the Period.—This period may be thought of as extending from the end of the sixth year through the eleventh or twelfth, including school grades one to six. The first two years of this period have also been included in the preceding period as calling for special home treatment. This double handling of these two years emphasizes two facts: (1) That the boundaries of these periods are not fixed boundaries, so far as any inner development of the child

is concerned; and (2) that the home and the school should articulate and closely overlap their work in character education, and should together give it especial attention, particularly at this time of sharp transition and shifting of the child's social and educational relations.

The Personal Sex Element in the Child.—This stage of the child's development is usually known as the *pre-pubertal* period. It is a somewhat latent period in respect to the more striking sex developments in the body or mind of the child. To be sure the sex cells are slowly multiplying and the internal secretions are already at work, but the child's body may be said to be merely growing up in preparation for the later specific changes due to sex at puberty. During these years, as a rule, boys are more interested in boys, and girls, in girls, and their mental and recreational interests and tastes seem to diverge somewhat, though there are many exceptions and much of this divergence may be due to differences in social education rather than to basic instincts.

The Social Elements in This Period.—The home influence continues very profoundly into this period, either for the child's upbuilding in the character that underlies sound sex life or in marring and misdirecting the life of the child. If the home is and has been all it should be, it will not be difficult to continue its influence into this period; if it has failed, this will be a sad and trying time for all concerned. Through his acquaintance with other children, the child will bring his own home and its training into comparison with what he sees in other homes. Children are hard critics; but on the whole they show a good deal of insight in reaching their conclusions as to whether these homes are satisfying and convincing for children—which, after all, is the true measure of the efficiency of a home. It is important, therefore, that parents make the home attractive and satisfying to their children during childhood and early youth.

The change from the home to school is also of the greatest social importance to the child in respect to incentives leading to character. The new contacts with children of similar ages, of both sexes, and of every social and temperamental quality at once put to the test all the elements of character partially set in the former period. They are sure either to be strengthened and extended during these years, or to be greatly modified and diverted.

The Educational Aspects of This Period.—Next to the first six years in the home, this period of six years is the most important in determining the habits and character-tendencies of children. Furthermore, if mistakes or omissions have been made in the first period,

this is the most favorable time to correct these. The first educational task of the period then is: That teachers (school and religious) and parents together undertake to determine what the present character of the child is in respect to sex and to other fields in which character counts (recalling that character includes among other things, habits, information and intelligence, desires and tastes, and attitudes, and purposes); and then to build consciously and intelligently on this foundation, or to correct it if need be. Parents should welcome rather than resent the new loyalties of the child to his teachers, as well as the semi-expert help which the teacher may bring to them in respect to their work for the children. Certainly the education of character now, with the increasing intellectual and social interests of the child and the greater occasions for wrong and hurtful impressions and behavior, should bring a conscious coöperation and partnership among his various friends. These "friends" should include not merely the parents and teachers, but everyone who has anything to do with the child—as older brothers and sisters, favorite uncles and aunts, religious teachers, all the junior clubs which work with children of this age, and any of the child's "heroes" who have contact with him.

The work of these various people is not so much to discuss the facts of sex with the boy or girl, or to preach in the usual adult manner; but rather gradually to enrich the stock of knowledge and to refine appreciations and tastes, interests, ideals, and attitudes, and to guide conduct in such a way as to fix more firmly right habits of behavior and thinking—all through informal companionship and example and an effective revealing of their own personal attitude toward life. The Big Brother and Big Sister idea is perfectly sound and represents more nearly than anything one can say the continuous, personal, gradual way in which this somewhat latent sex period can be used to build up its foundations for sex conduct and character.

The Chief Types of Phenomena Usable in This Period.—What educative assets and materials of a sexual bearing, whether facts, situation, internal tendencies, or mental interests can we use effectively during this period? As suggested above, the average child, if properly guided for the first six or eight years, does not need a great deal of new instruction bearing directly on sex during the period. For such, the work is chiefly to keep alive the earlier character elements; and to reinforce and enlarge their scope by seeing that the home confidences, relations, happiness, loyalties, and mutual responsibilities are kept up to date. This means that a child of eleven in order to be satisfied with his home, ought to get rather different things from it and do

different services for it from what are suitable at five. On the other hand, for children whose homes have not been fortunate and whose parents have left the early sex instruction to the street or have for any reason failed to get the character results suggested in the preceding chapter, there is the difficult task of overcoming the vulgar impressions, of patching up the positive earlier education, and of carrying it on suitably into this second period. This again requires the combined devotion and wisdom of everybody concerned.

The following types of educational effort and care are suggested as elements in the somewhat indirect sex education at this period:

1. The general care and sound guidance necessary for normal health, growth, occupation, companionship, etc., and for sound ideas with regard to these.

2. Giving facts relating to their own personal health and development which most appeal at the time.

3. More extended facts, than could be given in the earlier period, about the nature, development, and reproduction of living things, as introductory to special sex instruction about themselves to be given in the next period.

4. The full utilization of the child's curiosity, his energy, and the general experimental "trial and error" attitude of learning, which most children of this age have. The child should be encouraged to experiment; but it should be guided experimentation.

5. The use of the play impulses and of the disposition to prefer members of the same sex.

6. Forming the beginnings of aspirations and ideals for his own life, which take their color largely from the child's heroes in literature or among living acquaintances.

7. The elementary facts about social relations outside the home, the relations of the home to the rest of society, and the bearing of our individual spirit and behavior on the society of which we are a part.

General Care and Guidance.—Owing to the two-fold fact that the child's environment and opportunities are so rapidly enlarging at this time as to outrun his experience and knowledge, and that he is normally a bundle of energy and curiosity, there is particular need of suitable care and guidance at many points. A good deal of the wreckage of human life among boys has come from the fact that many parents feel that a boy can be left just to "grow up" during these years. Girls, on the other hand, are often cared for too much, or without discrimination. Both should have abundant nourishing

food, and be induced to eat it properly; abundant and interesting play, supervised in a broad educational spirit; sufficient companionships, both attractive and wholesome; sports and hobbies, somewhat directed, adequate for all leisure time; a real part of the home life for their chums, for their good times, as well as for their privacy and their sense of proprietorship; some very definite duties and responsibilities associated directly, when performed, with equally definite social privileges and recognition; intimate friendship with a few fine adults, in addition to the parents, who will furnish them wise and attractive patterns of taste and behavior. They should be kept free of fears and worries and anxieties.

What Should be Sought in the Way of Personal Habits?—This is a rich period for habit formation through the method of finding satisfying conduct by trial and error. The early home habits will be retested, and if good ones have been formed, it is the task of the adults to convince the child that they are to be continued, modified to suit the boy-and-girl level of interest and capacity, and strengthened and extended at that level. Many mothers particularly make the serious mistake of trying to retain them on the "baby" plane. More and more the home relations should tend toward equality; and habits of frank, open confidence, good times, and partnership with the older members of the family in the mutual enterprises should be built up on this democratic basis. The child should not always be given, for example, the routine or disagreeable or trivial tasks nor be shut out from the rewards that go to the elders. On the other hand he should not be coddled and protected from taxing duties nor from the results of his mistakes. The child should, by suitable encouragement, form the beginnings of habits of success in performing his part of the mutual tasks; habits of making good his failures; habits of health and fitness; habits of reading and enjoying vigorous things which are adapted to his own sex and age; habits of loyalty of the best type to playmates, to the "gang," and the family; habits of courage, patience; habits of courteous behavior to all, with some flavor of preference for elders and women; habits of assuming some responsibility for the pleasure and comfort of others, as members of the home, guests in the home, or people seen to be in need of help anywhere; plus the habit of finding personal pleasure in these and other similar things. These habits, summed up, pretty nearly mean that the boy should have a good start toward the *habits of a gentleman*, with no sense of class snobbery in the term.

Of course, it is not meant that these results in the habits and

character of children should be pushed too fast or far; but their whole life will be made more happy and valuable if they can even thus early in life have some slight appreciation for and part in the serious tasks of the father and mother as they work out for the whole family the problems of living and home-making, as well as enjoy the pleasures of the home. The school can aid greatly in all this task of habit formation.

What Should be Imparted in the Way of Information?—There are four classes of facts which should be specially emphasized during this period, both because they are usually of great general interest to the boy and girl and because, more than almost anything we can say, they will serve as a foundation for the particular sex instruction that should come to them from time to time later. Most of it seems only indirectly related to sex and character, but none the less it is of remarkable value as a scientific introduction to sound understanding of life. These classes are:

1. This is the period during which a knowledge of the marvel of his own body, its growth, development, functions, and health should be coupled with proper guidance in conduct and habit formation. It is not enough, as is so often done in the schools, to give these facts in a cold and routine way. They must be so given as to bring out both wonder and appreciation on one hand, and the desire and habit of making the most of them in conduct, on the other. In other words, some emphasis of both the *esthetic* and the *practical* should always go along with the elementary scientific knowledge of his own bodily structures and powers. This is largely the task of the schools; but it needs to be done as few schools now do it and in the closest possible coöperation with the homes.¹

2. Both boys and girls should have during these years a progressive knowledge of the facts of life among plants and animals. As the parents should be prepared to give the simple illustrations from nature called for in the earlier period, so now the teachers of grades four to six, inclusive, ought to be able to continue this elementary "nature study" in a way to furnish foundations of understanding of the great processes of reproduction and adaptation in nature. Here again the esthetic or appreciative elements should enter into the manner of instruction. A mere coaching of children in the bald facts of nature may be so dull as to deaden all further curiosity and inspire no wholesome human tastes or attitudes. It does not make us human to understand *animals*. These studies of living things in nature,

¹ See practical suggestions made in Projects 4, 11, and 12, in Chapter XVII.

besides the mere facts, should lead children to understand something of the laws of cause and effect and of the penalties for wrong conduct in nature; to know the value of health of body to happiness and something of the conditions of having and keeping it (all of which should be connected very practically with their own personal habits); to study reproduction as it is seen in the plants and animals that they know; to trace the ways in which different parents care for their young; to discover what traces of homes and of family life they can find among animals; to compare these with the human family life and see what makes the difference; and to decide whether the human family is worth the trouble.²

3. During this period both boys and girls come to look forward and to have aspirations and to form rather definite ideas of what they want to be when they are "big." Of course these aspirations are sure to change later, from time to time; but it is always important to use them while they are warm, for purposes of education, and besides, these youthful ambitions are quite sure to hold some fairly permanent elements. There are, for example, elements of manliness in every boy's ambitions. Due to factors which are partly a matter of natural sex differences and partly of social education, each boy has a desire to grow up into some particularly manly type such as he has seen and admired—whether his father, the stableman, or the storekeeper; and a girl desires to be like some woman she knows. Probably owing to our artificial restraints upon girls in times past, more of them wish they might be boys and might grow up into men than there are boys who want to be girls. This complicates the education of girls.³

In any event this aspiration of each to complete a manly or womanly development is one of the ideas of most dynamic and practical value to children of this and the next period. This group of ideas is of course almost wholly connected directly with the sex phenomena of manhood and womanhood; and one of the most valuable pieces of sex instruction that can come to boys is definite knowledge of what really constitutes manliness, and in what ways it may become shoddy and counterfeit. Similarly the knowledge of what makes womanliness in a woman is a most profound factor in the sex-consciousness of the girl. In both cases our educational problem is to help develop the aspiration, to make the goal very attractive and convincing, to point out the road by which it may be reached, and

² See Projects 13 and 15, in Chapter XVII.

³ See Project 16, in Chapter XVII.

from time to time to add new meanings to manliness and womanliness.⁴

4. Probably there is no more vital group of facts for children of the fourth to sixth grade in schools, nor one so poorly handled by the schools at present, as the *social facts* which would help children to understand and adjust themselves to the human life about them. The most urgent reform needed in the present curriculum is the reorganization of the near-social studies such as geography, history, civics, and the like; consolidating them into a real unity; omitting the large amount of formal and worthless material; introducing the vital elements that help the individual to understand and judge the present civilization without partisanship or partiality; presenting the whole in such a way as to throw light on the actual causes and effects, the institutions, the relations, the adjustments the children must make if they are to profit by society and to help society; and, most important of all, furnishing in the educational, social, recreational aspects of the school a satisfactory laboratory and clinic of life which will give the social studies a place in conduct, relations, and character. It is not academic knowledge we seek at this point, but a practical understanding and acceptance of the conditions of a really social life, including appreciation of home and family life. This should give him a basis for a social use of sex later.

What May be Added in the Way of Tastes, Desires, etc.?—This period should continue to perfect and extend the desires and tastes, likes and aversions suggested in the former period. *The larger the range of wholesome interests from which children get their satisfactions, the better for the sex life.* Both boys and girls should be trained therefore to take pleasure in all kinds of clean expressions of energy and interest—sports and games, adventure, discovery, hobbies, experiments, collecting, and creative efforts; to have satisfaction in suitable companionship with others of their own sex, where there is mutual give-and-take, and a disgust for companionships that are degrading and for companions who are merely selfish; to have admiration for strong and sound types of older boys and girls and men and women, both those of their personal acquaintance and those met in reading; a liking for vivid and adventurous reading matter; a curiosity and wonder about nature and a love and appreciation for it; satisfaction in their own growth and development in body, mind, and social effectiveness at home and school, as measured by tests or by the

⁴ See Project 15, in Chapter XVII

appreciation of others; a growing sense of the value of his own inner disposition and abilities in giving him happiness, because he will always have to live with himself; a liking for and satisfaction in seeing comfort and progress and pleasure in others, and a taste for gaining a part of his own happiness by taking pains to advance the interests of others.

How These Appreciations and Tastes Can be Secured.—In steering boys and girls into suitable and social tastes and desires in fields which are new to them, we must use the natural impulses which they possess. We must associate the new situations with pleasures they already prize until they come to prize the new. To do this we may appeal particularly to their love of approval and of sympathy; to their tendency to imitate those they admire or love; to their spirit of docility and conformity (which of course has its opposite, if our approach is not sound); to their craving for entertainment, excitement, and for variety in anticipation and in satisfactions; to their passion for activity and expression. If we are tactful and not autocratic in our methods, we can bring most normal children into almost any kind of appreciations, tastes, interests and satisfactions that we may choose—including the satisfactions of sacrifice. Companionship, conversation, example, family customs, being read to and reading under guidance, good associates of their own age, general community opinion and practice, and other similar quiet influences are very potent with children of this age. It is by just such influences that a child becomes a Presbyterian, a liberal, a lawyer, a democrat—or any of the alternatives of these. These facts of course may be disastrous as well as beneficent; and this power of the adult should be used with the utmost respect for the child's personality.

What May be Gained in Ideals, Attitudes, and Purposes?—The reader will realize (Chapter X) that we get attitudes in other people by continued influence and pressure from those in whom they have confidence, coupled with experiences which bring satisfaction. When these two elements combine we have our surest chance to mold the ideals and attitudes of children. Youthful attitudes at this age are, as we have seen, highly self-centered. We should not expect anything else; but should seek gradually to tincture these attitudes with the growing tastes for companionship, with desire for social approval, with inner standards of manliness or womanliness, and with unselfishness. The attitudes of this age which bear directly and specifically upon sex may be included under the terms true manliness and womanliness. To secure this of course is a full task for the whole of child-

hood and youth; but even the child must in these early years feel the tug of this ideal. It is worth repeating that manly and womanly are terms devised to express sex qualities, whether we are thinking of bodily, mental, or social qualities; and in seeking to educate children along the road of their sex perfection we should strive to get manly and womanly attitudes toward all these qualities. It is a mistake, for example, to let manliness and womanliness mean, in practice, merely bodily strength or mental vigor or social graces. The ideal carried in these words must come to be not merely of a true type, but complete as well.

While manly and womanly are sex terms, our use of them in building suitable sex attitudes in our younger boys and girls does not call upon us to over-emphasize the differences. For both boys and girls these terms should include the best possible development of body and mind and personality, and equally the most considerate control and use of all. They should both include self-control, integrity, fairness, consideration, generosity, honor, and loyalty, as well as strength, vigor, energy, and courage. These are *human* qualities which both sexes should have.

Those who hold that there are no real mental or temperamental differences between men and women would stop at this point. If we can substitute equality and comradeship for "oak and ivy" conceptions of the relations of men and women it will be almost clear gain. However, these human qualities have now, and probably will for ages to come, have different forms of expression and somewhat different meanings for men and women. These differences are a part of the evolution of the species as well as matters of present social education. To "be brave like mother" may mean something different from being "brave like father," without questioning the fundamental quality of courage. A man may give rise to expressions of "chivalry" growing out of his solicitude and capabilities, when the situation reversed would express itself as "mothering" in the woman. It can scarcely be a poetic fiction merely that the energy and interest of the female tends to express itself steadily as patient endurance, and that of the male in more explosive aggressiveness. These, and other differentiations, seem to be anchored deep in the biological inheritance.

We may, therefore, very well begin, even in the early life of our boys and girls, to *crown our appreciation for the common high human attitudes with a certain special flavor of emphasis upon the attractive forms of expression somewhat peculiar to the sexes.* This of course

can and should be done for each sex without any trace of detraction from or antagonism to the normal qualities of the other sex.

This attitude of manliness on the part of the boy must not be merely for the future when he becomes a man, but must apply to his present actual boyish interests and activities. This means that he shall have it in his present games and hobbies and in his daily growth thereby; in his development of all-round efficiency; in his responsibility to his own chums; in his loyalty and consideration for his mother and sisters; in his coöperation in his own home, in his "gang," and in his school; in his respect and courtesy for women. And similarly, womanliness for the young girl should be an attitude for present use in all her normal relations and expressions. Manliness and womanliness are not a matter of age, but of understanding and devotion.⁵

⁵ See Projects 15 and 16, in Chapter XVII.

Projects 18-27

CHAPTER XIV

Thursday,

THE TIME OF PUBERTY AND OF THE JUNIOR HIGH SCHOOL

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. Show again how and why neglect to do what should have come in the earlier years makes this period more difficult.
2. The new elements in the situation: Sex development, sex sophistication; mental and social development; changing school subjects and methods. In what ways do these modify sex instruction?
3. The great assets we have for teaching and training during this period: Materials, the youthful interests, and the agencies. Special difficulties.
4. What specifically ought children to get in knowledge, habits, tastes, ambitions, purposes, and attitudes during this period?
5. Examine, criticize, develop simply and practically, and make additions to the projects suggested in Chapter XVII for this period.

REFERENCES

- Bigelow, *Sex Education*, Ch. 7.
Conference Findings, pp. 37-45.
Gallichan, *Textbook of Sex Education*, Pt. II, Chs. 3 to 5.
Galloway, *Biology of Sex*, Chs. 10, 11.
Gruenberg, *The High School and Sex Education*.

The Period Defined.—This is a short period including grades seven, eight, and nine; in personal development it includes, on the average, the years eleven or twelve to fourteen or fifteen. This personal development varies with sex, race, climate, and individuals. Girls reach puberty one or two years ahead of boys; members of the races in warm countries earlier than those of colder regions. The grounds for separating this from the preceding period in our discussion are at least two: *First*, profound and rather rapid changes are taking place in the internal sex glands (*ovaries* and *testes*), which produce correspondingly profound changes in the bodies and minds of children and usher in youth (adolescence); and *second*, there is an increasing tendency in both secular and religious education to recognize the period and to differentiate the seventh to ninth school grades both from those that precede and from those that follow by means of such developments as the junior high school.

The Continuation of Former Emphasis and Methods.—The parent and teacher must not get the impression, from this effort to mark off some of the changing points in the life of the child, that there is to be at any point a sudden or *complete* change of emphasis and method. It is perfectly true that the child does change profoundly, and that influences which are very powerful at some periods will have little or no value later; and yet all the great factors in character which have been mentioned in earlier chapters must be continually cultivated. Nothing in the way of habits, knowledge, tastes, and attitudes that have been stressed heretofore can be omitted. All these must be continued, extended, and intensified in the new period. It is rather the mode of approach that must change. It is greatly important that the methods and emphasis and agencies used shall keep pace with the child's emotional, intellectual, and social development, all of which are closely tied up with the sex development. It is quite fatal to approach a fourteen-year-old boy on a ten-year basis, even when we are seeking exactly the same results in character. A separate chapter is given to this short period, therefore, both because the child's personality is now at a critical stage, and because there are a few important new factors and projects that must be included in our plans and adapted to the changes in the boy and girl.

The Sex Changes at Puberty.—Sexually this is the most active and revolutionary period since the early influence of the sex cells in the prenatal period. The sex cells, which during early childhood have been resting, or very quietly multiplying, and whose accompanying secretions have been mingling with the other internal secretions to produce the balanced vegetative growth of childhood, now begin to mature and to specialize into the functional egg and sperm cells which it is their inherited right to do. Furthermore, the very secretions which accompany this maturing process in the special sperm and egg cells, come to arouse differentiating male and female sex developments in the body also. For example, the uterus, the breasts, the pelvic bones, and the hips of girls now begin to grow actively and to take their mature womanly form *just because of the secretions produced as her sex cells mature*. Parallel, but less striking specialized bodily development takes place in the boy. In both sexes the reproductive organs grow and mature, and all the final special sex differences between adult man and woman begin to be evident. These are both physical and mental. In boys the voice changes to its heavier, man-like quality, erections will occur more frequently and be associated with more definite and localized sexual cravings, and seminal emis-

sions may occur. In girls the ovaries produce ripe ova and this is accompanied by internal secretions which stimulate changes in the inner surface of the uterus that lead to the periodic escape of blood, known as *menstruation*. A heightening of the emotional life of the girl is likely to accompany these changes. The biological meaning of puberty is that the boy may become a father and the girl a mother, and they begin to be driven in this direction by their instincts, though neither can yet be considered *mature in any other respect than in the production and ripening of these fundamental sex cells*. They are not even *sexually* mature so far as their secondary bodily and mental characteristics are concerned, although they are sexually *potent*. It requires the whole of the next period of *adolescence*, to secure the full maturity of early manhood and womanhood.

Stimulated by these critical bodily changes and by the internal secretions formed at this time, both sexes undergo profound emotional changes, with more or less acute sex-consciousness. These will take a wholesome and constructive or a perverse and unwholesome turn, depending upon inheritance and even more on their surroundings and training before and during puberty. Many boys and girls at this time will begin to seek the society of the other sex, though possibly somewhat secretly and diffidently. In others this love movement may lag behind the bodily development, either because of diffidence or because of some hangover of the homosexual or "gang" impulses; and such children may not be greatly attracted to the other sex for another year or more. In a word, the sex changes at puberty mark an active transition from the gradual and general individual growth and adjustments of childhood to the more specialized, more turbulent but gradual, sex-social developments and adjustments of adolescence. (Because of this there is no period in life more important than puberty for character education; and if it is not properly used for sex-social training, later education is much more difficult.)

The Educational Conditions.—Under the older school schedules this period includes the last two of the pre-high school grades and the first year of the high school. The more modern division of the school years into six lower grades, three junior high school, and three senior high school years has not merely good general educational and vocational justification; it also hits, as nearly as any school schedule can, this problem of the pubertal period with the junior high school. It thus makes possible a fuller and less artificial participation by the schools themselves in the special character education which makes use of the sex and social factors of the period. The junior high school

brings about somewhat gradually a transition from the grade teacher to the departmental teacher. It also makes possible more demonstration and laboratory work, more segregation of the boys and the girls, if need be, into sections for particular emphasis. There is a chance therefore to make a fuller educative use of certain simple sex and reproductive phenomena in both the life sciences and the social studies. The most modern grading of religious schools also follows the same division.¹

It has been recognized for some time by educators interested in the matter that the high-school period is too late to get best results from some of the sex educational work that has been undertaken in the high schools. *For effective results in conduct and character, specific sex education must always come just before it is needed.* We cannot safely wait until the high-school period itself to give the instruction that must somehow be assimilated into ideals, attitude and purpose, by which the child must guide the very active, complex, and difficult sex impulses and relations of the high-school time. The educational work of the junior high-school period, in addition to its present value, is prophylactic in nature, in immediate preparation for adolescence. It should be used intelligently, and somewhat intensively, in this spirit.

New Elements in the Home Problems.—This period of childhood is usually felt by most parents to be a pretty trying time, particularly perhaps in the rearing of boys. They are extraordinarily full of energy and of devices for expressing it. They tend to be fickle and changeable in their interests and purposes, and thus appear unreliable. They may be moody and temperamental if they are of the nervous type. The companions of their own sex, whom they pick up and bring home, are inconvenient to the verge of being disagreeable. They are much more likely to be interested in their gang games and enterprises than in formal education and the refinements of home and social life. Because of these things it is, in the first place, a period for patience, sympathy, and real efforts at understanding on the part of other members of the family—though these should not be thrust too obviously at the boy or girl. Special efforts should be made to have the home attractive and satisfying to the child and his friends, at their own level rather than from the parents' point of view. This is sure to be difficult; but it is essential if the home is to hold its past gains and continue to grow in appreciation and in

¹ See chart on p. 167.

influence as it should. The father, the uncle, or the older brother can still be the boy's hero; and these, because of this worship, can do much in their friendly conversation to give vital knowledge and through example and imitation to develop and fix tastes, attitudes, and habits in the child. Of course, if these older men of the family do not care enough for the boy to get these close contacts with him, mere talk and preaching from above are scarcely worth the trouble.

At this time there are sure to be conflicts between the "gang" standards and loyalties of the boys and girls, on one hand, and those of the home on the other. These probably cannot be entirely reconciled; certainly the gang impulses and standards cannot be crushed. They must be *used* for development. They are not permanent; they are a phase of growth. The child is very likely at this time to question the positions, statements, and demands of the parents. In relation to home ideas the boy or girl is likely to be a radical, a non-conformist; in respect to the opinions of those of his own age or a little older he is usually a slave. It is tremendously important that he should come out of these little conflicts (the parent *must* regard them as *little*) with a feeling that his parents are fair, just, and loving—the best parents he knows anywhere, and that his home gives him some of the best and happiest times he has. This is more important than that he should be driven by force into what we parents foolishly call "obedience." On the other hand this does not at all mean that the child is to be humored and petted and given his own way always. Constructive respect for parents does not lie along that road either. It means merely that he should be treated with respect, and guided in justice and in full consideration for his personality and his loyalties—which are just as dear and important to him as those of older people are to them. *These issues do not have to be solved on the spot. They can be left open questions. There is much more growth for everybody in a question left consciously open than in one settled in an unsatisfying way.* With this sort of a background in general education in character and confidence, any intelligent family can do for its boys and girls what this period demands of it in the way of sex education.

There is another thing. The "gang" psychology of loyalty may itself be used. It is frequently possible to win a whole gang, or its leaders, in such a way (I do not mean superficially and by claptrap, but by a real statement of an issue and its interpretations) as to change the entire spirit of the group. This may often be done more

readily than to change even one boy, or girl, with the group ideas unchanged.²

Summary of the Types of Materials and Opportunities for Sex Education.—Most of the facts and phenomena to be used for sex education during this period are continuations of those outlined in the last chapter. These, however, call for a new or a more extended use and for a closer application to human conditions and relations. For example:

1. The nature study of this time should include a study of the general sex differences and functions in plants and lower animals, as a background for better understanding of the conditions in human beings and in the child himself. This is the work of the schools.

2. The teaching with regard to his own health and development should now include the main facts of his inner sex development at this period and the close relation of this to the health and growth of his body, mind, desires, and ambitions. This may include some caution about the early abuses of sex. This instruction may be given in a general way in the school in connection with physiology, hygiene, and in the special lessons and exercises in physical training. The more intimate parts of it may best be given by that person of the same sex who has the fullest confidence and admiration of the child—whether in his own family or not.³

3. The very changeableness, uncertainty, and awkwardness, and the variety of his interests during puberty should be made use of in a positive way to enlarge his contacts and abilities and understanding. He should learn to like more kinds of games, more kinds of reading, new amusements, new hobbies, and general interests. This personal enlargement of likings is the task of everybody and every agency that naturally serves the child; and his restlessness and fickleness, which are largely due to a combination of his increased inner urges and his opening horizons, furnish the opportunity.⁴

4. Still more than ever it is possible and necessary to appeal to manliness and womanliness, and to have the child read into these ideas the best that naturally belongs to them at the time just ahead, rather than impossible future things. These ideas can include now more than in the last period, for puberty means that the children are actually embarking on this very enterprise of being men and women. While these ideas cannot yet be made complete, they must

² See Projects 24 and 25, in Chapter XVII.

³ See Projects 11, 19 and 20, in Chapter XVII.

⁴ See Projects 13 and 23, in Chapter XVII.

never be allowed to be coarse and shoddy; such expressions as "he-man" or "red-blooded man," and the like, have carried rather cheap implications for boys in recent years. The inspiration to true and full manliness or womanliness is the task of everybody having to do with the child.

5. The social studies of the junior high-school grades should include gradually more of the material which will make clear to them what the social spirit and method are, and why they must be so; and how human beings must approach the problem of living together democratically in homes, schools, gangs, communities, industries, etc. They should see why special privilege and exploitation of the weak by the strong must cease if society is to endure; and all their relations should give them practice in this spirit and method. This has its bearings on the relations of boys to girls and men to women, just as it has between men. Such knowledge as this must underlie any democracy, consideration, courtesy, chivalry, or sacrifice they ever adopt. This is the work of homes, schools, Sunday schools, clubs, etc.

6. Further emphasis should be put upon the literature suitable for the age. I do not mean the special literature which usually goes under the name of "sex literature," for the printed page is a very poor way to give direct sex information to children. Nevertheless, much of the good juvenile literature is distinctly of a sex quality in that it distinguishes the needs and interests of boys from those of girls, or deals with the common relations of boys and girls. This necessary literature includes adventure, discovery, nature stories, invention, fine biographies from life or fiction, simple love stories involving manliness, honor and consideration, and chivalry for boys, and corresponding attitudes for girls. These should be sincere, reasonable, and possible even when holding up the highest suitable ideals; but not sloppy. The home, the schools, Sunday schools, clubs, and public libraries should coöperate in this guidance in the use of literature.

7. Very definite use should be made of the various special clubs and organizations for boys and for girls, which emphasize sports, hobbies, investigation, reading, dramatics, music, mere companionship, or anything which appeals to children of this age. Time has come for full use of the psychology of the group as an aid to the individual. Because of these bonds within the "gang" or "set" it is important to raise, on a firm and reasonable basis, the group standard of honor, fairness, cleanness, and the like. Toward the close of the period mixed groups of boys and girls of friendly families can be

brought together in the home or church or school or block, around some worth-while mutual interest, and be used definitely (if it is done tactfully) to secure sound attitudes of the individuals toward the other sex, and toward the practice as well as the ideals of manliness and womanliness. The suitable mingling of the sexes in something both are interested in can be made improving to both and introductory to the comradeship of the next period. These meetings can be too artificial or too frequent to be wholesome.⁵

What New Needs of the Period in the Way of Facts and Ideas?
—The most important new knowledge which the child should get about himself during this period is:

1. About the series of changes that are taking place within, as the boy or girl passes into youth—given on the background of the nature study, the physiology, and the hygiene of the school. This special knowledge should be made both general as to human beings and personal as to the particular child. The general part may be included with the school topics mentioned above. The personal part should come from older members of the family, if they are fitted to do it, or from an older friend who has some intimate and confidential relation to the child. It might be a Big Brother (or Sister), the family physician (if he has a teaching spirit), a scout master, a physical director, or a favorite teacher (in an individual capacity). Included here are the facts about the intimate relations of the sex cells to the rest of the body—the internal secretions from the sex glands and other organs; the specific effects of these upon the development of various parts of the body in animals and man, as shown by castration and grafting; their effects upon the development of intellectual, emotional, temperamental, and social qualities, and upon vigor, energy, ambition, and manliness.⁶

2. The facts and interpretation step by step of the normal sex manifestations now taking place, or just ahead, as (in the boy): erections, erotic dreams, sexual desires, seminal emissions, and the mental states that accompany these, and the meaning of them all; in the girl: menstruation, its nature, and its meaning both to the individual and for the species, together with the mental states involved, and the personal care which is necessary because of the function.

3. The fact of masturbation, and reasonable cautions against experimenting with the organs, against accidents to them, and against over-stimulation and masturbation. All this should be done without

⁵ See Projects 24 and 25, in Chapter XVII.

⁶ See Project 17, in Chapter XVII.

untrue or over-emphasis, and without threats of punishment or disaster.

New Elements in Ideals, Attitudes, and Purposes.—We need to say little in addition to what was said in the last chapter in respect to emotions and feelings, except that every effort must be made, and wisely, during this critical period, to continue and to strengthen the tastes, desires, motives, ideals, and attitudes suggested for the preceding age. Special methods of doing this must be used which are appropriate to the greater development of the children; but the problems are much the same as before. They still center about the desire to become men and women, and the need of giving them growing conceptions and liking for the best, rather than for the worst, in manhood and womanhood. They must be induced to apply these ideals *now* to all their present interests and activities. Consequently the ideal and attitude must not be stilted and theoretical; but possible and timely, continuous and progressive. Two new observations must be added:

1. It is very desirable that the boy or girl shall not be allowed to think of sex and its phenomena and problems as "funny," frivolous, comic, and the fit subject for vulgar jokes; but rather as a matter for understanding and respect, and even for wonder and reverence. The fine and wholesome facts back of their own lives are so abundant and so near to them that we can give them this attitude if all along we take pains to form the first impressions of the child about the different phases of the subject. If the street gets in his interpretations first we can scarcely hope to correct them wholly. For this reason we are compelled to influence the child precociously, somewhat ahead of his needs as measured merely by development. There is no question but that education can determine entirely the emotional attitude of young people toward smutty and vulgar sex jokes.⁷

2. This is the earliest period at which we can expect any considerable percentage of the boys and girls to be old enough to have the beginning of the attitude of looking ahead toward their mature sex lives in terms of parenthood and home-making. I do not mean this in the sense in which it is true of young men and young women twenty years of age or more. But the present sex changes are making the child ready for just these things, and mental development and understanding in many children outrun the sex development of the time. Because of this fact, because of their experiences in their own homes and their idealization of their own parents, and by the power

⁷ See Project 21, in Chapter XVII.

of imagination, we can get them to begin to think of themselves in these future terms in some slight degree. *The revelation of the facts of the pubertal changes ought never to be made, therefore, without giving the child some dawning sense of the further personal and social values which come to him from wise guidance and use of the qualities now coming on.* In this way the child may come early to adopt certain purposes for the future. Naturally this idea will be much more fully used in later periods of youth; but the child will go into the high school or to work unequipped to meet the situation unless he has some conception of this future as it relates to him personally and accepts it.

The Outward Shifting of Agencies.—Reference has been made from time to time to the instrumentalities which can best do certain parts of this task of character education. The reader will have noticed that since the beginning in the home, there has been a rapid shifting of responsibility to outer, more specialized agencies. Much of the work of this and later periods the average home has no ability to do. Character education becomes very largely a community task by the time the child reaches the age of the junior high school. The home continues vital, for good or bad, in the realm of habits, tastes, and attitudes; but the schools must be depended on for much of the scientific knowledge. The church, the Sunday school, friends, clubs, physical directors, social workers, literature, and every supplementary agency which influences the lives of boys and girls must be called upon to add certain elements of conviction, interpretation, and inspiration.

It is important, furthermore, that these various influences when doing their work shall not be merely sporadic and independent. They must be coördinated and united. If we regard the problem of the period as merely one of atmosphere and influence, and leave it to the family; or merely as one of piety and supernatural guidance, and leave it to religious agencies, we shall signally fail to get the character which will meet the severe problems of adolescence. Character can come only by fusing all these elements into conscious unified training.

CHAPTER XV

THE POST-PUBERTAL PERIOD OF ADOLESCENCE

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. The extreme difficulty of getting satisfactory results from sex-social education during this period with boys or girls who have been neglected or mis-educated earlier.

2. The varying economic and social conditions of the adolescent population, and the manner in which these complicate the task and methods of their sex education.

3. The critical personal, sexual, and social developments of this period; the new situations into which youth comes; and the special opportunities and difficulties for the educator in respect to sex.

4. What are the chief gains which the adolescent should make in knowledge and ideas; in behavior and habits; in standards and tastes; and in ideals and purposes in respect to sex and the social relations?

5. Examine, criticize, and develop for practical use the projects in Chapter XVII that relate to this period. Add new projects which you think valuable.

REFERENCES

Bigelow, *Sex Education*, Ch. 8.

Conference Findings, pp. 45-51.

Galloway, *Biology of Sex*, Chs. 10, 11.

Gruenberg, *The High School and Sex Education*.

The Extent of the Period.—The period of “adolescence” is defined by various writers with no very close uniformity. In this discussion the term is used to denote the whole period of growing and maturing which follows the sexual crisis at puberty. It may be regarded as extending into early manhood and womanhood. It is the period of youth, and must remain always somewhat indefinite because both boundaries are movable. Roughly it applies to the years from about fourteen or fifteen into the early twenties. Normally it should terminate in marriage.

The Personal and Sexual Character of the Period.—The phenomena of adolescence begin in puberty. The pubertal period is really an early period of adolescence. There are, however, definite advantages in the terms chosen here, for the distinctive mark of the earlier

period is the pubertal activity, while the definite feature of this period is just what the name indicates, the *gradual process of becoming adult*. The physical sex happenings of puberty are of a critical and fairly rapid sort. They are in turn the foundation of the equally critical, but more slowly unfolding mental, emotional, and social developments which follow in adolescence. Physically the changes of adolescence are, like those of childhood, more gradual and continuous than at puberty.

From the sexual point of view the most important characteristic of the adolescent period is the turning of the consciousness and attractions and desires of the boy and girl each away from his own to the other sex. This sexual and emotional revolution is as much the normal outcome of the internal secretions as are the bodily changes of puberty and adolescence, and *means as much for future sex-social life as puberty means in personal development*. It is important to remember that these attractive differences between youths and maidens, which are brought on by the internal secretions are not physical merely. Broadly these secretions produce the vigor, courage, aggressiveness, excitability, chivalry, and manliness of the male; and the modesty, coyness, caution, conservativeness, patience, stability, and devotion of the female. It is not intended to imply that these differences are *exclusive* or *universal*. They are merely *tendencies* on the part of the two sexes to diverge physically and mentally, in accordance with the underlying differences of the biological functions of the sexes. As was said earlier, these differences enrich human life at every point, especially in its higher emotional, esthetic, and social aspects.

The Social Conditions of the Period.—These inner changes in the emotions growing out of sex gradually reorganize the whole social life, behavior, and satisfactions of young people. The whole face of amusements, sports, hobbies, study, and companionship among adolescents is altered by them. Neither sex ought or does normally cease to enjoy its own, but the mixed associations and groupings become the rule and influence everything from the simplest social affairs to education and religion. For example, the essential feature of the Christian Endeavor and similar movements is the recognition, in religious expression, of the significance of this adolescent change of interest. Perhaps the second most important problem of this changing time is in respect to the home. Of course the essence of this whole stage of sex development is the impulse toward a *new* home. This is largely unconscious at first, to be sure, and is covered up by the

enthusiasm of senses and emotions and activity which marks youth. Now, new homes are literally made at the expense of and by deserting the old. Hence the very inner spirit of the new development is one of increased independence of mind and of action on the part of the young people. This often makes the period a critical one in the personal and social relations of parents and children. It may easily mean, unless understood and sympathetically used by the parents, a permanent break between the parents and young people. This is the point where each succeeding generation of adults rises up in its despair and points to the deterioration of the new generation!

Notwithstanding all this, with those wise parents who have trusted their young people and have treated them so fairly that they are now able to claim their confidence and devotion, the old family can readily be made the soul and inspiration and ideal for the new; and this difficult time may become the richest of all in the relation of parents and children. Of course no parent of insight will go the length of expecting from even the most devoted child, if normal, as much time and companionship now as in the earlier years.

It is obvious, that at the same time the crude physical sex impulses are giving rise to these keen attractions of the sexes, the resulting increase in the associations and contacts of boys and girls in all their mutual interests give critical stimulation to the sex longings, and multiply opportunities for them to express and satisfy the various grades of sex desires. The interplay of the growth of internal urges and of the increase of social attraction and opportunity makes the "storm and stress" of the adolescent period. Nothing except inner sane understanding and right appreciation of the value of these things in personal and social life can enable young people to use these years effectively.

Among animals the maturing of the inner sex powers and desires leads usually without delay to the normal culmination in physical intercourse. Among human beings, however, for numerous reasons connected with our personal and social evolution, society asks the young people to deny themselves this supreme personal gratification until marriage. This introduces a period between sexual potency and sex expression that may fairly be said to be *biologically abnormal*. For economic and other reasons this period has been increasing in length. Without question this makes the period of adolescence the most difficult and the most important from the point of view of individual sex character and social welfare in the whole development to maturity.

The Educational Conditions of the Period.—Everything now depends on what has gone before. If sound *habits* of behavior, backed by sufficient *knowledge*, animated by wholesome *tastes* and desires, and approved by right ideals and *attitudes*, have been built up in the earlier periods, the task is now only one of making clear the new facts, of interpreting present conditions, and of testing out the accepted principles in the present relations. If earlier sex education has been vicious or neglected, there can scarcely be hope of avoiding serious sex mistakes and tragedies.

From the viewpoint of practical community education, there are three classes of adolescents whose needs must be met. Named in the order of their numbers and of the difficulty of education, these are:

1. Those who go into work of some kind directly from the lower or from junior high school.
2. Those who go into industry and business from the senior high school.
3. That small number who complete the senior high school and some considerable part of a college or professional course before going into their life work.

In so far as the schools can have a part in the sex-character education of young people, this latter small group has the best chance to be given scientific and adequate guidance in respect to sex. Furthermore, this group furnishes in each generation a large proportion of our educational, professional, and religious community leaders. Clearly this is a critical group, therefore. If it can be effectively trained it will be of maximum value in bringing the training to the reach of all in normal community life.

Equally clearly those who are compelled earliest to drop out of school and go into occupations from the grades have the least chance to learn what is sound in the way of sex life, except by physically or morally disastrous experiments with what is unsound. *Unfortunately among these are the young people who, in the main, have come from homes least able to give them the guidance and training necessary.* Furthermore, there are included among these the majority of those who are definitely subnormal in mental ability. These may be estimated at approximately one-fifth to one-fourth of the total population. What was said earlier about more responsibility resting upon agencies outside the home, as the young people increase in age, is even more true in this period.

This book does not have space to treat separately the education of each of the three classes mentioned above. We shall use, as the

basis of the present discussion, this smaller, more favorable class which the schools and colleges can reach. This group is most easily reached, and more experimental work has already been done with it than with any other. The results we need to get in character do not differ for the young people in school and for those in industry. The raw materials of character in knowledge, in internal personal longings and powers, and in the social problems and temptations are much the same for all. However, the methods that can be used, the particular emphasis and interpretations, and the agencies which can do the work will differ greatly. This is the point at which each community must study its own sex educational problems, discover its own resources of guidance, and find means to inspire its various agencies to meet the differing conditions of each of these classes. Surely the community will have the heart and the brains to meet the needs of all its own youth! Certainly our churches and religious schools, our schools and colleges, our medical societies and health agencies, our industrial leaders, and our many social and remedial clubs and associations can fit themselves to meet the community task for the sake of the new generation!

What are Some of the Critical Facts, Qualities, and Opportunities Bearing on Sex Education in This Period?—From the mental, emotional, social, and religious points of view this is the most critical period of life. It is marked by increasing vigor, zest, ambition, enthusiasm, and range of interests, loves and hates. Equally it is marked by increased contacts, opportunities, and temptations. Some of the special inner qualities and external occasions that may now be used effectively for sex-character education are:

1. *The increasing intensity and variety of the sex interests and longings.* From now on a boy is not merely a boy, and a girl, a girl; the male and female impulses are expanding from their original individual and bodily nature to include all sorts of sex-colored emotions, dreams and fancies, associations and companionships, admirations, and loves, aversions, and ambitions. Their play, reading, fancies, love of nature and music, and even religion, come to have a large sex element. Whether these expansions of sex interest are degrading or wholesomely developing depends very largely upon the education that has gone before. Because of the general turmoil of personality and its emotional changes, this period is a favorable one for correcting the mistakes or neglect of earlier years.

2. *The rediscovery of the other sex, and a great increase in the interest of boys and girls in each other.* This leads to association

of boys and girls in play and work and friendships. The "gangs" now tend to become mixed "sets," and the amusements become more sex-stimulating and satisfying. Love and courtship normally begin, but at first on a definitely youthful plane.¹

3. *In consequence of the above facts sex opportunities and temptations increase.* On the physical plane masturbation and related forms of self-experimentation occur. A generation ago boys and girls were not likely to seek actual sexual intercourse during the earlier years of this period. Youths have apparently become both more sophisticated and less restrained with regard to this in the last twenty years, and we now hear of epidemics of sex-indulgence even among children of early high school age, who may not be regarded as greatly subnormal. On the emotional level it is often made a period of day-dreaming and of morbid introspection or of premature and exaggerated love-making, with waste of time and perversion of emotional energy. This is often fostered by sentimental or sensuous and trashy novels, stories, and shows.

4. *The rise of sentiments of altruism and chivalry.* These are apparently quite normal elements in adolescent development, if conditions are wholesome and favoring. They seem a natural psychological accompaniment of the development of the sexual feelings, and should be cultivated sanely and used as furnishing a refinement of sex impulse and sex expression and as a social check upon selfish sex gratification.

5. *The social and vocational aspirations.* Many boys and girls of this period have their ambitions turn toward excelling in present youthful pursuits, such as athletics, sports, social diversions, school studies, dramatics, music, and the like. Or they may even begin to look ahead to certain definite careers in work or in society. All these interests are of the greatest value, both because they lead directly to wholesome attitudes of planning and activity, and because they tend to replace, to combine with, and to refine the cruder sex tendencies. The point is not that the young people will necessarily follow in life the business that first aroused their ambitions. It is rather that any wholesome ambition, held even for a limited time, gives stability to life by tending to inhibit acts which oppose the purpose.

6. *The increase and deepening of intellectual interests.* Especially for mentally alert young people who can spend those years in school, the contacts with the sciences, sociology and history, literature, and

¹ See Project 28, in Chapter XVII.

the arts, tend not merely to give facts which may aid in life guidance, but even more to develop habits of discovery and of thought, tastes, and attitudes which are profoundly valuable in special relation to sex, as in other aspects of character. These greater interests may equally be turned into degrading channels.

7. *The great range of educational opportunity.* In addition to the general value of education for the refinement and the guidance of the sex impulses, many of the courses in high school and college bear directly upon one or more of the special groups of the human problems underlying or growing out of sex. In high schools such courses are: General science, biology, physiology and hygiene, social studies, physical education, domestic science, home nursing, literature and the like. In college these subjects may be continued and, in addition, courses in anthropology, embryology, psychology, social ethics, history, and religion may supply the facts or method or spirit necessary to give the youth what he needs to order his sex life wisely.

8. *Co-education.* The very association of young people of both sexes in getting their education is of great importance, for better or worse, in determining the sex habits and tastes and attitudes of our future men and women. That these very social relations can be made most constructively educative for sex guidance is unquestionable. In some ways this laboratory of sex life in school and college is more important for this end than the special subjects mentioned above. Institutions are surely responsible for the type of sex-social attitude and life which flourishes within them. It must not be overlooked that this social school life may readily become very perverse and unwholesome, or very sane and uplifting.

9. *The impulses of leadership.* There is no time in the development of strong young people when the desire and sense of leading do not appeal. There is no time when it appeals more than in this period of enlarging vigor and social opportunity. This impulse has great value in sex and character education, both in the rivalries of equals and in the leading influence of the older upon the younger boys and girls in the home, the school, the fraternity, and community. From the high-school age on, very constructive aids to right sex life can be had in the responsibility of older young people for their young brothers and sisters. Furthermore, this "Big Brother" relation is helpful not alone to the younger partners.

10. *The philosophic and religious tendencies.* There seem to be two stages of religious tendency or sensitiveness during adolescence among those who develop fully. The first, early in the period, is

largely emotional and is coupled with the rise of the early social sense. The second is more intellectual and philosophical and is associated with the natural efforts as one becomes mentally mature to bring together one's mental holdings into an explanation and philosophy of existence. The two develop unequally in different people. Neither of them may be very positive or conscious or localized in time; but both seem related to sex development. Without doubt, such a philosophy, involving as it does an attitude of mind and spirit toward the universe, society, right, truth, obligation, duty, integrity of personal character, etc., has very much to do with one's special attitude toward sex. It often takes the form of doubt and of revolt against old beliefs. It may express itself in various degrees of "social service." These states and tendencies should certainly be used by the mature generation in the most constructive possible ways.

Sound Adolescent Habits Relating to Sex.—The great growth of social consciousness and interest during adolescence makes it a time favorable for the forming and the *reforming of habits on a humane rather than a purely selfish basis*. Habits of particular value to right sex adjustments which we should seek to continue and strengthen are: Habits of making the most and best of home; of vigorous activity in recreation, study or work; of respect for his own bodily and mental powers and of conserving and recuperating these; the "scientific" habit of mind, which means not to decide questions by prejudice or desire merely, but to get and weigh the facts and to make decisions in the light of the really important facts (this habit is the most valuable that any human being can acquire); habits of consideration and courtesy and respect for women; habits of self-respect through self-control; the habit of sexual cleanness and continence, and of pride rather than self-pity because of it; the habit of checking up present indulgences in terms of their after-effects, and of weighing substantial and enduring happiness against transient and present pleasures. This means the habit of applying the scientific spirit, rather than mere desire, to the search for happiness.

An Outline of the Information and Knowledge which Should be Added During Adolescence.—In a very real way all the sex facts and ideas which should come to the adolescent youth in high school and college are merely extensions of those already suggested as beginning in earlier years. Nevertheless, for the first time in the school life of the boys and girls the regular courses of study naturally include subjects of human learning in which *all* the aspects of needed sex knowledge can be placed so as not to be hurtfully conspicuous.

In these courses the partial information which they have been getting from one source or another should be corrected and unified, as well as extended. In what is said or implied here as to the value of these various facts to be gained from the study of science and history, it is not the belief of the writer that the teacher of history or science should stop with enabling the student to *get* the facts. Facts, as such, bear lightly and remotely upon the personal opinions and attitudes which guide our conduct. The teacher must equally lead the youth to weigh and select ("discriminate") among the facts, must help in their interpretation, and must furnish the inspiration to apply the facts to life. Yet he must do all of this in such a way as to encourage the student himself to seek facts, to discriminate accurately between the important and the unimportant in these facts, to interpret these socially and with a long view, and to apply them experimentally and open-mindedly. It is not a place for an attitude either of dogmatism or of *laissez faire* on the part of the teacher. The student should reach conclusions by means of us; but they should be his own.

Knowledge the High-school Courses Should Give.—During the senior high-school age boys and girls should get the following kinds of information and unification of knowledge:

1. A coördinated picture of the place which reproduction and sex have in relation to the other vital functions, as all of these have evolved from the lowest beginnings of life up through the groups of plants and animals, including mammals and man. Here would come, of course, such great and interesting topics as the secondary sexual characters in the higher animals, both physical and in behavior; the differences between males and females, the causes of these and their value in life; parental care and protection and its evolution and value; the nature and value of the various "social" impulses among animals and men. This should be the work primarily of the biology course. *The biology of human beings belongs to the course as really as the biology of the grasshopper.*

2. If not done in the last year of the junior high school, a similar elementary synthetic view of the human physiology and hygiene, including the facts of sex hygiene. Here should be given briefly the relations of individual hygiene and social hygiene, with the elements of bacteriology, some knowledge of the infectious diseases including syphilis and gonorrhea, together with the important effects, personal and social, of these germ diseases. This should be the joint work of the school courses in biology, hygiene, physical education, domestic science, and home nursing.

3. A knowledge by each sex, supplementing their knowledge of themselves, of what is and has recently been going on in the body and mind of the *other sex*—all interpreted and applied as inspiringly as possible in terms of the present or future sweetheart, or mate through life. This ought to be done personally, preferably by the mother, or by some favorite friend of the child's own sex.²

4. The elementary facts about embryology, heredity, eugenics, euthenics. This should include the more obvious deductions from these facts as they relate to carrying on his own line of descent; and as they bear upon the limitations of inheritance and throw us back upon education and the perfecting of social institutions for our progress. This belongs essentially to the course in biology, with help from the social studies and from domestic science.

5. The social value of the home at its best in preserving and promoting all that is personally most worth while in life. If the youth has a home in which the real social spirit and conduct prevail, this presents no special problem. The task is merely to continue to interpret the reasons for any success or failure of home family life. The social aspects of promiscuous intercourse, the venereal diseases, prostitution and illegitimacy, should be presented to him, apart from the health phases already referred to, as threatening the success of the home. If his own home has not had the spirit necessary for success, more time will need to be given to make the boy or girl see what homes at their best may be, how success may be achieved, and how important their success is to the happiness of all concerned. Each should be made to crave and seek to make a new home better than the old. This work ought to be done by the home, the church, and in some degree in the literary and social studies and domestic science classes in the schools.

6. During this age, if not before, boys and girls should come to understand that the sex nature is a great creative and molding force in them for body, mind, and spirit; that it may give power, satisfaction, richness, and beauty; that its satisfactions may be had on crude, physical, animal planes, with unsocial, damaging, and anti-social results; or that they may have permanent, rich satisfaction on high planes in which the attractions, friendships, and comradeships of the sexes are full of the most inspiring, esthetic, and socially uplifting emotions and affections. In other words, they may get real though transient pleasure by using sex grossly; or they may find the supremest happiness which humanity knows by using it socially

² See Projects 28 and 29, in Chapter XVII.

and spiritually; but that *no man or woman can have the fullness of both*. They cannot eat their cake and have it too. There must be discrimination and a choice. Adolescents of the high-school age should have the grounds on which sound sex choices can be made, and every constructive incentive for making them, for they are sure to make vital sex-decisions during this time. This is the joint work of the home, enlightened churches and religious schools, the older companions, and of classes in literature, social studies, and domestic science.

7. Youths of this age should know, what even now some special pleaders desire to obscure, that there is no evidence that sex intercourse is *necessary* either for the physical or mental health of men or women. To be sure, every one realizes that moderate sex indulgence is perfectly normal to mature males and females of any species, and in no sense injurious from the biological and physiological point of view. But there is abundant evidence to show both that such indulgence is not needed to perfect sex development, or to take care of general health and development, or for personal happiness; and that it is, when practiced prematurely or wrongly, destructive of the inner qualities of self-respect and of the social confidence that makes the finest sex relations possible. They should also know, in spite of the fact that there are no merely biological grounds for denying sex intercourse, that there are powerful psychological and social reasons, and that the health of the family and of the social relations springing from the family call for self-control, cleanness, and abstinence from irregular and premature sex relations; that boys and girls alike owe it to their future mates and families and to society to be clean and faithful to this ideal before as after marriage. The home, the church, community opinion, and the appropriate school studies should contribute to this knowledge.

Additional Knowledge Desirable for College Students.—Colleges should continue, for the elder adolescents, in a more scientific, thorough, and coördinated way, all the kinds of information suggested for the high-school age. Increasing effort should be made to insure both that facts, and the conclusions and opinions based on these facts, should be gained by a democratic pooling of the full resources of both teachers and students. The scientific method does not call for indifference as to opinions any more than it allows dogmatism on the part of the teacher. This is the time when all these understandings of sex should be brought together, critically re-examined, and revalued in terms of the biological, anthropological, psychological, and social facts brought out in the college courses. All this means that there should be a

course or courses, required or widely selected, in which it would be possible and necessary for the student to synthesize for himself a working philosophy of sex life from the facts discovered in these various fields, aided by the experience of his best teachers.

Certain specific types of information are called for in this latter part of the adolescent period, equally for men and women, such as:

1. The problems of marriage and of the home from the point of view of the persons making it up. This includes a review of the practical aspects of heredity and eugenics, in so far as these throw light on mating and the probable character of offspring; a study of the personal traits and attitudes and behavior that make for success between mates, and between parents and children; the bearing of premarital standards and life upon the home happiness; the biology and psychology of courtship; the psychology of building a permanent respect, love, and devotion upon the original romantic, and often unreasoning affection into which courtship usually leads; the spirit and technic of progressive happiness and contentment of people brought thus perpetually together; and the general problems of parenthood and the care and education of children. The domestic science courses for women can be made the means of carrying this material, or a special course may be organized for them about marriage and maternity. For men a special parallel course, based either in psychology or sociology, could well be organized.

2. The problems of the family which grow out of secondary elements—as the division of labor; the economic or social environment; family income, allowance, and budget; food, housing, and the like. All young women should have a domestic science course covering these points. Suitable parallel discussions should somewhere be arranged for men.

3. The psychological and pedagogical training that will enable college graduates to use later the biological, psychological, and social facts effectively in the character education of their own children and in leadership in the social-hygiene movements of their own community.

The writer recognizes fully that a college cannot require these various possible courses of its graduates, and that no student will likely take them all. Hence what is being said, put in more general form, means that each department, whose matter bears on the sex problems of life (and few do not), shall have the attitude of doing as much as possible, rather than the least possible, to fit the young people to make fine and effective husbands and wives and parents. This is essentially what sex education means; and all institutions of

higher education are in a position to do important work which now they are not touching at all, or are leaving to the impossible device of an occasional invited outside lecturer, or to the inadequate handling by a department of physical education or hygiene—all other departments virtually washing their hands of the whole business. No department of physical education, even when combined with the lecturer on hygiene, has the foundation in the anthropology, sociology, history, economics, social ethics, morals and religion which should contribute to sex education in college. The need is urgent enough to call for a complete coördination of all the academic resources, with the aim of: (1) Including suitable sex material in all courses where it rightly belongs, and (2) organizing a general course in the fundamentals of the subject for all the students of each sex.

What the Period Calls for in the Way of Education of Tastes, Desires, and Motives.—From what has been said heretofore of the way in which sex development stimulates and molds the emotional, esthetic, and affectional life, it is quite clear that no period of life is more important than this adolescent age in establishing the personal and social tastes and standards of preference, which furnish the motives of mature people. The rapid ways in which boys and girls in high school adopt the “tastes” and fashions of their set, or in which socially untrained young people take on the manners and “culture” of the college, are merely evidences of the educable state of mind and spirit of the period. It is a specially plastic and habituating time for these esthetic and emotional social qualities. This is quite as true of the sexual preferences and tastes, satisfactions and interests, as of any other. *And, more than anything conveyed by education, these “acquired” sex tastes and likes condition the primary sex impulses and their expression.* The great responsibility of the whole high school and college regime, both inside and outside the classes, is obvious.

Tastes to be Cultivated During the High-school Age.—The youth and maiden should continue their interest in their boyish and girlish pursuits and be encouraged to have pleasure and pride in these homosexual activities and companionships, alongside of and as a check and complement to the increasing taste for the other sex. To this end every stimulus should still be given to organize sports, hikes, games, raising animals for pets or profit; to fascinating mechanical devices and their uses, as guns, bicycles, boats, engines, cameras, wireless apparatus, typewriters, dress or hat making, fancy work; to all the thousand and one gang interests and enterprises;

to winning school or athletic honors calling both for rivalry and team work, and calling for superior power, energy, industry, skill, courage, fortitude, generosity, chivalry; to coöperation in the making of their own home happy and successful as they measure success; to part-time vocational work; to encourage a taste for good literature, romance, history, biography, drama, acting.

Ordinarily the admiration for the other sex comes on without any special encouragement. It is entirely wholesome gradually to couple this with the various types of active interest, suggested above in order that this new interest may be balanced and not too engrossing. Under these conditions even the special devotion for a particular member of the other sex has definite values for education and for character. Each should have admiration for certain high and right qualities in the other, and feel an aversion for unmanly and unwomanly qualities; should have a passionate satisfaction in the self-respect of fulfilling one's own best standards and in the good opinion of the wisest and best people he knows. The boy should have a feeling amounting to jealousy for his own fairness and honor in living up to the sex standards he has for his sweetheart, and the girl should have satisfaction in the sexual cleanness and restraint of her sweetheart similar to that she has for her own. Each should cultivate the liking and satisfaction of being intimate with one or more democratic and honorably successful older men and women; and should feel pleasure in beginning to dream and purpose success in some useful field of work, and in planning for this by learning as much about it as can suitably be done.

A boy should have a pride and pleasure in all his evidences of manliness in relation to other boys; and equally in those qualities which mark him as manly in relations to girls and women. The manliness of the boy in sport and vigorous competition has some wonderfully attractive elements added to it when it holds equally for his mother and sister and sweetheart. A genuine taste for manliness is hard to stop short of democracy, consideration, fairness—exploiting none for his own satisfaction. The average high-school boy can be brought to be this sort of gentleman; and his sister and sweetheart can get the womanly qualities that match these.

The Standard of Tastes and Desires for the College Age.—The college man and woman should extend and refine these various high-school tastes and likes and dislikes. In addition, as they mature, their feelings of satisfaction and dissatisfaction will rather center about four outstanding facts: (1) Their increasing intellectual, scholarly,

scientific, and philosophical interests and outlook; (2) their understanding of the increased attraction and the increased range of charm which each sex has for the other; (3) their closer approach to the thought of establishing a home of their own, possibly with the definite mate already in mind; and (4), if his college training has been liberal-minded and forward-looking, an aspiration for a more democratic and rational human society and a desire to keep it evolving. *More succinctly still, the college should give its students an appreciation and taste for learning and its usês, for sex love at its human best, for the most considerate and faithful adjustment of mates and children in a perfect home life, and for a just, human social evolution.* Much might be said in elaboration of each of these points, but it scarcely seems necessary.

What the Period Calls for in the Way of Ideals, Attitudes, and Purposes.—The ideals and attitudes formed at this period of life, however fine, may suffer loss from the materialism and competitions of later life; but if poor and gross at the end of the college years, they are not likely ever to be changed for the better.

Some of the ideals which should receive new meaning, and if possible, become firmly fixed at this age are:

1. Ideals of complete manhood and womanhood. If the earlier training has been sound, these are not new conceptions to the young people. They are, however, at this time rounding out their conceptions of these ideals and putting them on both a *philosophical* as well as the *practical* basis on which they will live. It is peculiarly important that they shall not have one thing as the philosophy and theory of manliness and womanliness and practice something else. This ideal of unity and *integrity* of character, of being *true to oneself* is peculiarly important to make sure at this time of life. This unification of desire and reason is the foundation of all else that is worth while. It ought to be one of the personal outcomes of the method and spirit of the sciences, if our teachers of science were interested in this "application of science," which is the only application that is of first-rate importance. It is peculiarly important in sex character and relations.

2. Ideals of a single, sound, fair standard for self and the other sex. Anything else is selfish, undemocratic, unfair, and carrying special privilege. There can be no just or democratic human society in which men can claim for themselves sex privileges which they would deny their mothers, sisters, and sweethearts or wives; or in which any man claims privileges which are not open to all men under similar circumstances.

3. Ideals of complete continence (abstinence) before marriage, and of mutual faithfulness, consideration, and temperance in sexual indulgence during marriage. Arguments have been advanced elsewhere in support of this view of sex life as the clear trend of rational and ethical human social evolution.³ They will not be repeated here. Such a regimen seems necessary if we are to reach either the best family and social life or the most admirable and permanently satisfying personal character and happiness.

4. Ideals of serving human social evolution by becoming fit leaders in giving to those who have not had college opportunities, to backward communities, and to younger boys and girls a sound view of sex, and in helping wise organization of sex opinion and practice in the community.

✓**Attitudes.**—Sane attitudes which the late adolescent years should bring and college education should definitely foster are:

1. An attitude of *sincerity* about one's sex standards and a willingness to apply them fully to one's own program. In a statement like this, it must be understood that reference is not merely to abstinence from physical sex indulgence. This is essential for the welfare of the family and society. However, a person may control his anatomical relations and still develop a disordered and lustful inner mental and emotional life. To be sure vicious mental unchastity is more characteristic of those who practice lust than of those who control their sex emotions and practices through large and constructive motives; but the physical acts may be controlled in such a way as to increase rather than remove the lewdness of the spirit.

2. An attitude of getting always the highest, most constructive, most permanent satisfactions out of sex and love. This means to use the love motive (with all that it includes of comradeship, admiration, respect, devotion, coöperation, understanding, emotional and esthetic attractions) to control lust and to inhibit premature and irregular relations. It means the use of the whole of one's nature and interests to guide the various parts; to use the social values to correct and direct the personal; using the anticipation of future and permanent relations and happiness to prevent dissipation of opportunity in irregular, unsocial and premature indulgence, which always brings distress and remorse to sensitive and generous minds; to use the maturing philosophy of life, rather than impulse, to govern conduct.

3. An attitude in young men of consideration, chivalry, protection of girls and women of every social grade from the exploitation both

³ See Chapter IV.

of himself and of other men. There are those among the feminists who resent male assumption of a chivalrous attitude toward women. This, however, is merely a hysterical phase of the splendid forward movement of women. The manly attitude mentioned above is only the natural altruistic and spiritual quality which normally would grow out of and belong to the biological and functional division of labor in the higher mammals. We see the same motive of male protection in animals below man. The addition of reasoning to our powers should enable us to get the intrinsic value from the motive rather than childishly either to abuse or to deny it.

4. Similarly, an attitude in women which parallels and is the complement of the above—of modesty and womanly poise, without any loss of initiative or opportunity; of stabilizing and making constructive the sex aggressiveness of men; of resisting and restraining and of refining and sublimating both his advances and his nature itself, combined with some sense of pride in his strength, just as he has pride in her type of strength. The meaning of this statement will be better seen if we recall how this spirit in a fine girl will do more to develop the higher sex appreciations, sublimate the satisfactions, and control sex practices in her sweetheart than any amount of formal education can ever do. This natural refining power of womanliness does not suggest that we may cease our efforts to educate this attitude in women. It means rather that this very situation should be used consciously by the friends of both the sexes for character education. The girl should know her power and should be given the spirit to use it well.

5. An attitude of resentment and of disgust for injustice, grossness, vulgarity, immodesty, dishonor, unmanly or unwomanly sex practices, and a positive purpose to help eradicate these from society.

6. An attitude of accepting obligation for one's share of the effort or the control necessary to secure right personal and social sex relations. The idea and attitude of personal moral obligations or duty are not very popular at present. *The race has not yet reached the place, however, where there is any hope of a constructive evolution without it.*

7. An attitude of leadership in securing sound sex ideals, and practices (in a word, sex education) in family and community life.

8. An attitude of courage. This means the ability to extend or project the whole of one's emotions upon an object which one holds of supreme value. It includes willingness to endure effort, sacrifice,

pain, ridicule, defeat of desires. This is as important in respect to sex as in any other department of feeling and action.

In Reference to Adolescents Who Are not in School or College.—The needs of the older boys and girls and the young men and women who go early into the occupations are just as great as those of the people in school. These have the same inner developments, impulses, and longings. They have even more sordid temptations; and in many ways do not have the same outer incentives toward a high and social use of their sex life. The various high points ("plateaus") of sex development come at a little earlier age in these than in the young people in college, and they reach their mature and fixed mental states a few years earlier. The work to be done for and with them should therefore come a little faster than for students.

In organizing and carrying out a program of sex education for these young people parallel to that we have been describing, every community will need to train and make use of all available aids. Chief among these are: (1) The *municipal authorities*, who are in large measure responsible for the conditions in the way of amusements, entertainment, and in general the surroundings during leisure time; (2) the *health authorities*, including physicians, nurses, and their respective societies, who are in a very favorable position to help in education, not merely in respect to venereal diseases and perversions, as is too often the case, but equally in the normal and social aspects of sex life; (3) the *school authorities*, who can aid through high schools, continuation schools, extension work, etc.; (4) the *religious organizations*, including churches, Sunday schools, Christian and Jewish associations for young men and women, which are in a position to emphasize not only the holdings of revealed religion but all personal, moral, social, and ethical incentives as well; (5) the *employers*, and all labor, commercial and industrial organizations; (6) *social and fraternal organizations*, both of adults and younger people. These various instrumentalities embrace practically the whole community. They are entirely able, if they desire to do so, to effect a revolutionary improvement of sex opinion and conduct within any normal community. Their task is the same as that of the faculties of the colleges and high schools, but somewhat more difficult.

CHAPTER XVI

THE PERIOD OF MATURITY, MARRIAGE, AND PARENTHOOD

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. Why are young men and young women in courtship and as marriage approaches peculiarly open to constructive instruction about the problems of sex, reproduction, and parenthood?

2. The practical difficulties that arise because young people are physically mature enough for mating before they are mentally, socially, economically, or ethically fit—for the young people themselves; for their teachers. These embrace: (a) Problems of character and self-control, and of health; (b) Problems of courtship, and personal adjustments; (c) Problems of selecting mates wisely; (d) Problem of understanding the goals of marriage and of the methods of reaching these.

3. Why is the older generation under profound obligation to help the young to meet these difficulties satisfactorily?

4. How can society best bring to young men and women just the help they need in order to meet these problems? To the college men and women? To those in less favored conditions of life?

5. The obligation of the young married and those approaching marriage consciously to fit themselves to take part in the proper sex education of their own children and in the general program of sex betterment in the community.

REFERENCES

Bigelow, *Sex Education*, Chs. 4, 8, 9.

Conference Findings, p. 52.

Gallichan, *Textbook of Sex Education*, Pt. II, Ch. I.

Galloway, *Biology of Sex*, Chs. 10, 11.

Galloway, *Love and Marriage*.

Galloway, *Sex Factor in Human Life*, Chs. 9, 10.

Gray, *Men, Women and God*, Chs. 2-4, 9-11, Appendix.

The Period.—This period arises gradually from adolescence, in the early or middle twenties, and fades as gradually into senility. It includes all the vigorous, mature years of life—mentally, socially, and economically, and spiritually, as well as sexually. While it is vicious to speak or think of any period of life as merely or primarily a “preparation” for any other, it is true that the elements of personal character have now been pretty well determined by the experiences

of the preparatory periods. This is peculiarly the time of consummation and the making of "applications." During the latter part of the adolescent period and in this mature section of life, the real tests come to any sex ideals, philosophy, and attitude we may have gained in youth.

The Educational Aspects of the Period.—In a sense, the relevant facts and phenomena mentioned in this chapter should in large part come to youth as a preparation for this period, and should therefore be covered in the preceding chapter. Yet two facts seem to make it desirable to retouch certain fundamental things in a separate chapter: (1) Most young men and women do not go to college at all. Normally, these marry during the college age, and for this reason need the suggestions outlined here preparatory to marriage irrespective of their age; and (2) we have now, and shall have for years to come, many young (and maturer) married people, with or without college opportunities, who have had before marriage little or no early outside guidance in fitting themselves to meet the critical sex problems of marriage and parenthood. These people are still open to educational help, if it is tactfully given. This must come through some general community effort in which they are not singled out, and by an agency in which they have confidence. It must not be felt, from the fact that these problems of maturity are specially reserved for this chapter and period, that the kind of instruction emphasized from the earliest years in the home has not been throwing direct light on the spirit in which this period must be lived. Obviously, nevertheless, the close approach of the great practical sex events of mature life calls for much more exact knowledge and interpretation than can be given in youth.

Many who agree that some instruction is needed in early years to prevent sex perversions, are inclined to smile at the thought that young people about to be married will care for or need mature suggestions, feeling that they should rather be left to discover by experiment the nature and method of this new adjustment. Of course there are some fundamental facts which chance and instinct will naturally lead them to; and there are some purely individual facts peculiar to each pair, which they must learn for themselves. Nevertheless, it is wholly true that more marriages are wrecked through ignorance of facts well known to science, and through careless confidence in instinct, than through willful or perverse purpose. Instincts are enough to guide animal mating; but not for successful human marriage and parenthood. Furthermore, in the experience of the writer, there is

no time in the lives of young people when they are more desirous of reliable information about the intimate matters of sexual life than during courtship and preliminary to marriage, or when they are so likely to make an honest effort to apply the best they know.

In a sense we are now back to our starting point educationally. We held at the beginning that the first step in the sex education of the children is the preparation of present adults, parents and others. In our periods of education, beginning with infancy, we have now come again to the stage of parenthood and its responsibility for yet a new generation. *Our educational hope is that better equipped parents will mean better equipped young people who, in turn, will be still better parents.*

The Major Sex and Personal Aspects of the Period.—As the great sex incidents in the development of body and emotions come during puberty and adolescence, so in late adolescence and maturity we have the supreme esthetic and social expressions and experiences of the sex and reproductive functions. These normally include love, courtship—both of the experimental and the real sort; marriage, mating, and home-making; and parenthood. On the part of a very large number, which must nevertheless be regarded as not normal, this cycle is interrupted in some more or less tragic way, and the young people who do not marry are forced to make sex adjustments of a very much modified sort.

Love: Its Nature and Elements.—Quite a number of writers in recent years have been referring to love and love-making as an “art.” It is really such. It may be fairly said that the fundamental sex attraction and desire which we share with all the higher animals, are instinctive, but in our own case so much that is emotional, esthetic, intellectual, social, and spiritual has grown out of and been added to these instincts that we cannot get its greatest joys without corresponding conscious understanding and appreciative painstaking. For one reason or another (as we have been seeing all through this discussion) the development of these “higher,” more human elements has always involved some degree of restraint, control or refinement of the “lower” and more animal. This sacrifice of immediate and cruder forms of satisfaction is the price we pay for the higher, not merely in the sexual but in all the realms of our progress. In consequence, there has been a race-old “conflict” between the lower and the higher modes of sex expression. This conflict is repeated and must be fought out in every life. Nothing is gained for real love between men and women by denying or trying completely to eliminate

the physical foundations of human love, however. It is enough that a large part of this love motive may become refined and "spiritualized," so to speak, and that this "higher" motive may subordinate and, if there is need, completely guide and restrain the physical sex expression. But it must not be forgotten that these sublimated sex expressions and satisfactions have their nourishment, not in mystical ideals, but in physical sex foundations and desires which cannot be destroyed. Furthermore, these physical elements are the most constant of the various factors in human love, being the more instinctive and inherited. The refined elements are much more the product of circumstance and of education and are more variable. They must have, therefore, the reinforcement of consciousness and reason and culture.

Differences in the Love of Men and Women.—Based upon the biological and psychological sexual differences discussed in Chapters II and III, which in their turn are grounded in the inherited nervous and endocrine elements (internal secretions), the nature and tendencies of love in the two sexes differ strikingly. Physical sexual desire in man is always near the surface and can be roused at any time and, together with the satisfaction, is highly localized in the generative organs—as localized indeed as taste and thirst are. That of the average woman is less intense, less sharply localized, and of a more intermittent quality—apparently with a slight fortnightly or a monthly rhythm. Furthermore, in women it is clearly much more capable of control, of suppression, and of refinement into more intellectual and esthetic forms than it is in most men. Indeed partly because of the repressive training to which women have been subjected, physical sexual desire and satisfaction are often completely lacking in them.

This is made still more true and emphatic by the close connection between her sex qualities and her sacrificing maternal instincts and activities which may readily combine with or substitute for the sexual. Very often the attitude of the wife to the husband is much more that of mothering than of mating. This connection is shown on the physical plane by the mingling in the female of the influences of the sexual and the reproductive internal secretions. In man the interstitial sexual secretions of the testes are not complicated by any which are so profoundly parental in their influence as we find in women. For example, we find in women not merely the analogous sexual secretion from the interstitial cells of the ovary, but others which apparently have a part in preparing for reproduction, for menstruation, gestation, lactation—for *motherhood*, in a word. These are

secretions from the ovarian *follicle cells* as the follicles develop and ripen; from the *corpus luteum* after fertilization, and during pregnancy; from the lining of the uterus; from the placenta; and from the fetus itself. The interplay of these secretions probably is largely responsible for the complex but normal (and abnormal) periodic nervous and emotional (as well as bodily) changes in women. These feminine qualities have always seemed to men complicated, capricious, and inscrutable. They involve such paradoxes as softness, tenderness, compassion, patience, maternal devotion, on one hand, closely flanked by quick changes, touchiness, spitefulness, nagging, and tears, on the other.

There can be no question that these underlying differences in the physical impulses and in the internal secretions give rise to important differences in emotional traits and attitudes which have most important bearings in determining the success or failure, general and individual, of the love relations between men and women. Knowledge of these facts by young men and women must make for more understanding relations.

Wooing and Courtship.—It is not alone in man that the seeking out, persuading, and pursuing of the loved one, which we name courtship, are to be seen. In most of the higher animals very similar steps are found. In them this wooing is not done once for all—not even in those which mate permanently. Nor ought it to be so in man. In addition to the general courtship which marks the opening of the mating season in those forms which have a period of faithfulness, each sexual act in animals is the culmination of a special process of wooing, characteristic of the species. The more permanent marriage in man, grounded as it is in much besides the mere physical desire, calls expressly for a general introductory courtship in which these higher intellectual, esthetic, and social motives are to the fore; but this should never be allowed to eliminate the courtship after marriage, which is needed to keep alive and develop further these same spiritual attitudes as well as to prepare for each physical sex experience. A chief value of such general and somewhat prolonged courtship is mutual discovery and understanding in this higher field. It should make clear the difference between a mere infatuation and a respect and love which have enough character to become permanent. Courtship and betrothal, with their intimate associations and abstinence from physical intercourse, should amount in reality to a *kind of trial marriage in respect to these higher elements that determine success and which really call for some preliminary trying out*, under conditions

that make for frankness and self-revelation of the idiosyncrasies which mean so much in later individual adjustments. The special courtship which even in birds and other animals precedes each act of intercourse, and ought to do so in humans, has a very different purpose. It is to heighten the emotional and esthetic elements and to bring these and the physical elements into harmony in both the mates. In this way, too, the mates are brought into maximum harmony of the spirit. Such a program not only brings maximum immediate pleasure but the most permanent happiness and mutual devotion possible in marriage.

For success and happiness in marriage, young people should get three kinds of information during the period of courtship or before marriage: (1) Of the general male and female differences; (2) of the special qualities of the particular member of the other sex who may be under consideration as a mate; (3) in respect to the technic and method of using personal and sexual differences and likenesses to produce happiness. The second kind of facts includes the ones which the young people must largely find out for themselves; and it is in this field that the elders are most likely to interfere with undesired advice. *It is in respect to the first and third that we older people might be of most inspiring service; and equally it is here that we allow our young people to wonder and to grope.*

The general courtship of youth before marriage takes two forms: (1) A somewhat general sexual interest among young people, in which they make tentative exploration of the qualities of the other sex, often involving a good deal of flirtation and pseudo love-making; (2) specific wooing, definitely developing toward full understanding and permanent relations. The first may pass rapidly into the second. The first period is the more rational of the two. It is during this first period that it is most possible for the young people to take account of the personal and eugenic considerations which should enter into the selection of mates. After the second has begun this sort of advice is of little use.

Attitude of Sexes in Courtship.—As man's sexual nature and love is of a more simple, passionate, and self-seeking sort than woman's, his part in courtship is more direct, sudden, positive, and aggressive. When under the influence of desire, he is less likely to be critical and farsighted in selection or considerate in treatment, unless he has had early training in the esthetic elements and ideals which go to make the controlled gentleman. The woman is more deliberate and resistant. He is likely to be impetuous and unrestrained; she to be

coy and hesitant. It is an interesting biological fact that these qualities in the female tend to make the male more determined. The male impulses, without the more spiritual emotions, tend to degenerate into animal expressions. Even when the higher qualities are well pronounced in men and show in sincere chivalry and honor and sacrifice for women, the physical elements of man's love are so greatly developed as to be a source of surprise and disappointment, and even of disgust, to many women who have not learned these simple biological facts. Similarly, the degree to which many women may make their love esthetic and spiritual, and become indifferent and cold or even antagonistic to the physical aspects of love, is also a source of misunderstanding and unhappiness to men. The processes of education in all these things should be coupled with the normal discoveries of courtship, and together these ought to place young people at the time of marriage in possession of both the general facts and differences of sex and of their own peculiarities of sex attitude, in order that all these may be reconciled.

Goal of Marriage.—Human marriage, based as it is on these biological sex differences and attractions, is a very complex relation. We do not help to solve its problems by ignoring any of its main elements. The chief goals in marriage, in the order of their appeal to primitive consciousness seem to be about as follows:

1. Direct sensual, biological, sexual intercourse for its own sake. This is the biological climax of courtship in animals. Standing alone, this is restrained only by the desires and convenience of the mates. This is a distinctly animal goal.

2. Conjugal adjustment, comfort, happiness, and love, which call for some mutual consideration in harmonizing the physical indulgence to the moods and wishes of the other. This means some control and restriction of physical intercourse in the interest of the emotional and social satisfactions. This is a spiritual goal, but distinctly individual. In the evolution of marriage, both of these goals had doubtless developed into clear consciousness before man knew there was any causal connection between intercourse and child bearing.

3. Reproduction and offspring. Intercourse and other personal relations are further to be controlled in the interest of reproduction. Because of the mother's greater sacrifice in reproduction, this points to further restraint on the part of the male for the sake of the best well-being of mother and children. This is a distinctly social and racial goal.

Human marriages show all degrees of development and mixture

of these three objects. They become distinctively human as the last two motives are allowed to dominate.

Incidental Elements.—There is no purpose here to discuss the more incidental and superficial elements in marriage, as wealth, luxury, “social” advancement, nor even the more basic one of the economic freedom of women. In spite of the economic “determinists” these are not basic ends of marriage and are not likely even to retain permanently their present importance. Nevertheless, it is necessary for young people to work out a fair basis of adjustment and use of the family income. For example, there can never be any real freedom and equality and democracy where a woman has to beg and cajole, or even to ask, for her share of the family income; nor where there is any question of the superiority or headship of either in the family.

Marriage—the Problem of Intercourse and Conjugal Happiness.—There are undeveloped individuals who regard, as the lower animals unconsciously do, sex intercourse in itself as the end and object of marriage. This is more true of men than of women. To these, all restraining bonds are galling and marriage becomes merely a legalized form of indulgence. At the other extreme there are people who hold that intercourse is solely for the purposes of procreation. It appears to the writer that neither of these views is socially or rationally sound, in that both ignore the normal relations and happiness of the mates and the welfare of children. Certainly it is as important to give children a wholesome and inspiring home life as it is to bring them into the world. Equally surely, such conjugal happiness as must exist for this end cannot thrive where either husband or wife regards marriage as an excuse for unbridled and inconsiderate sex-excesses at the expense of the other; or, on the other hand, where all normal sex expression is suppressed in spite of the increased intimacies of life which are continually inciting the sex impulses.

The optimum of human sex relations appears rather to be: Such mutual restraint of sex desires as shall consider the health, feelings, and convenience of the mate; that voluntary control of offspring which will bring as many healthy children into the world as can be properly reared and educated and as are desirable for the racial welfare; and such definite and planned use of all the physical, intellectual, and emotional elements of courtship and intercourse as shall be most developing to the husband and wife and children.

Success in Marriage.—Marriage is essentially a sexual relation. Its success, however, depends both on the before-mentioned special sexual facts and the way these are met, and upon more general per-

sonal and social elements which necessarily enter whenever two human beings are brought into such intimate and continuous personal relations. In what is said below we are not discussing the bearing of drunkenness, unfaithfulness, sexual diseases, grosser forms of self-indulgence, or personal domination and selfishness, and struggles for individual rights. No marriage can be happy and no home successful in which either person exploits the relation in these crass ways. We are concerned with more constructive aspects and the less gross grounds of failure.

1. *Certain general traits and attitudes are necessary for happiness.* Mutual consideration and respect, sympathy, comradeship, kindness, coöperation, patience; openness and frankness in bringing to light real grounds for misunderstanding, coupled with restraint in respect to petty and nagging details; quick recognition by each when the other is under stress of any kind, with increased kindness and consideration at such times; determination to allow no misunderstanding to continue; quick willingness to acknowledge or forgive a mistaken or unkind act or word, etc. All these must be *mutual*. It is fatal for either to do all the generous things. Success calls for a continuous competition in consideration and generosity. This insures good times!

2. *Social, vocational, and economic factors in marital happiness.* Certain attitudes and customs arising naturally out of the functional differences between men and women have been abused in such a way as to weaken marriage. Young people must gain the insight to correct these abuses without losing the value of the underlying qualities.

For example, the sense of chivalry, starting in the natural instincts which make the male in higher birds and mammals take the first line of defense of the mother and young, has *at its best among humans received a rational and normal refinement in the direction of magnifying the social and personal significance of women's function for the race*. Through various influences this entirely sound impulse has been prostituted to such a degree as to offer to women under the guise of protection a life of ease and parasitism in return for a minimum of either character or partnership. This extreme form of dependence encourages among women frivolity, selfishness, intrigue, and all sorts of personal and social luxury and wastefulness. This career of sexual parasitism has for centuries put its unwholesome stamp upon the whole preparation of girls for life.

At the other extreme, the normally greater strength and aggressiveness of man, coupled with the necessary responsibilities of the wife and mother within the home, have put him in a position of

greater economic activity and earning power. This gives the husband a seeming position of "supporting" the wife, no matter how much effort she may put into the partnership. This, to be sure, is only superficially true, but it furnishes the occasion for selfish and thoughtless men to exploit their wives, and has long been an accepted standard of marital relations.

As a matter of fact, the real husband and wife are full partners, and the wife who does her part of the joint task is actually earning her half of the joint income. If this income is limited, each should have an equal share in determining what shall be saved, what spent, and how it shall be spent or saved.

No matter how congenial and devoted married people are or how well they have made their economic adjustments, continuous unrelieved association with one person in one limited group of relations is sure to become monotonous in time. Both husband and wife need personal contacts and engrossing interests in addition to those of making the home. The husband is ordinarily supplied with these, or may readily make them in his business. Wives should also be trained to seek and to enjoy definite personal work and associations outside their homes. These separate interests add distinctly to their efficiency as human beings and as wife and husband.

The forces that have tended to make wives either drudges or sexual parasites and the husbands dominating overlords, are in no way intrinsic to marriage. It is the part of education to remove the excrescences without destroying the structure.

3. *Sexual adjustments necessary for happiness.* It is not possible in the space at command to discuss this subject at length. The reader will find special books which do this. The physical and emotional differences between men and women which constitute the very basis of their romantic attraction are more than likely, *unless each understands the sex qualities not only of his own but of the other sex as well*, to result in tragedy. These differences are too great to be ignored; but not too great, if understood, to be *positively* used for even increasing happiness.

In men, as we have seen, desires are strong and definite, can be aroused almost any time when in health, are strongly physical, more sensual and concerned with physical possession, impatient of delay, inclined to be dominant and to ignore any barriers to their gratification which they regard as trivial. In women the desire is much less keen on the average or even absent, tends to a certain monthly or fortnightly increase or decrease; is much more diffuse and more likely

to be overlaid by emotional, esthetic, and ideal elements which make the erotic state less instant and less easily aroused; is more concerned with the "spiritual" communion symbolized by the physical caresses. Since both the physical and the spiritual sex impulses are so strong and vigorous and since they do not squarely meet each other when left to ignorant experiment, their different emphasis in the two sexes needs adjustment and understanding. These differences, even if containing the possibility of disaster, are, when properly and intelligently adjusted, *the very basis of a satisfactory harmony at a very much higher and more conscious level than if both husband and wife were alike physically keen.*

Courtship is the means of this adjustment. Courtship of those in wedlock is the means of arousing the woman's physical response by way of the esthetic and emotional aspects of her love; it is equally the means of crowning the man's physical desires with renewed emotional devotion and consideration. Such special and considerate courtship should precede every physical indulgence, and both sexes should retain for the other in this courtship after marriage something of the attitude normal to general courtship. Thus masculine lust and feminine idealism, if they exist, may be fused into mutual consideration, love, and tenderness. Each viewpoint may be enlarged by the special zest and strength of the other, and the sexual union becomes one alike of body and spirit. Those who have thus harmonized their sexual differences can scarcely be shortsighted enough to wreck their marriage on less dangerous rocks.

Parenthood.—With women, the instincts of parenthood are pretty closely tied up with the sex impulses, as is fitting, since the sex functions in the female are all differentiated toward reproduction. There is very little of either a functional or emotional nature to indicate that men have any deep-seated, native, parental instinct. The fatherly feeling comes very largely through the attachment to the mother and by conscious education. With most healthy young married people there develops a very significant desire for children, which is a complex made up of a number of elements. The planning for children, the anticipation of them, the incident of their birth, and the care of them normally fill in a large part of the mature period of life. This, we have seen, is the real goal of the whole series of sexual and reproductive phenomena. All the other relations should be perfected for this primary end. A few statements may be made which young married people should know, for which mature people will readily see reasons without extended argument.

1. If people are healthy and in suitable circumstances, they should have children enough to contribute their part to the maintenance of the species. This means about four children on the average. The appropriate number in any particular case will depend upon a number of factors, physical, social, and economic. But no pair should produce more children than they can bring to sound physical, mental, and social maturity. The welfare for humanity does not call for the production of children up to the limit of biological capacity, as is true of wild animals. It is a vicious social and industrial system which breeds human beings so that over-population and exploitation inevitably result and the scale of living for great masses of people sinks below a level that allows human development.

2. The advent of children should be definitely planned, so that they may have the best birth and nurture that their parents can afford.

3. In the interest of both parents and children, the first child should ordinarily not come for about eighteen months or two years after marriage. This gives time for the mutual adjustments that are essential to happiness of husband and wife, and hence to a satisfactory home for the children.

4. About two years, at least, should intervene between births. Some gynecologists say that three to five years should intervene, for the best health of mother and children.

5. The coming of children does not necessarily make the relations of parents more secure and happy, though it may do so, if fortunately handled. It may, on the contrary, use up the mother's strength and leave her ill and irritable; it may absorb her emotional interests, and leave the husband partly out of the reckoning. In turn, the husband may become impatient and poorly adjustable to the new inconveniences and demands, and thus may come strains not felt before. These things ought to be watched for and guarded against. By common sense and love they may be overcome. The development of the paternal attitude of the father should be combined with and reinforce his devotion to the wife.

Parenthood and Eugenics.—As intimated above, the good of the species calls not simply for reproduction of human beings; but rather for the production of the best possible human beings. The reverse side of this is that, wherever it can be prevented, children who cannot be normally sound and healthy in body or mind, children who cannot be trained in such a way that they will not be a charge on society, should not be brought into the world at all. Unfit marriages

should not be made; but if a marriage has been made which is unfit, it should be childless.

Many people and books still encourage mothers to think that they can, in some mystical way and by special care during the prenatal months, add something definite to the mind or temperament of the child, over and above what the mingling germ of the egg and sperm cells would transmit to him. They think that they can thus *improve the inheritance* of the child. There is 100 per cent inherited capacity in the fertilized egg. The mother can, by a poor living regimen, cut off some of the chances of full development of this; but *we have not any evidence that she can add anything to it whatsoever*. All of this means that young people must focus their attention on two things, if they would have the best results with their children: (1) Select the mate who, in his family and himself, seems to show the most suitable characteristics; and (2) give the very best surroundings (important even during prenatal life) and the best education which they can fit themselves to give. There is nothing else we can do.

Sex Problems of the Unmarried.—There is, owing to many factors, an increasing number both of men and women who marry late or not at all. Anything which increases the time from sexual maturity to marriage makes more difficult the problem of continent sex behavior, and is socially unsound and injurious. Any factors which diminish the ratio of marriage of suitable individuals are not only abnormal but socially hurtful. Some such factors are: Economic requirements; love of independence and unwillingness of both men and women to assume and solve the difficulties and responsibility of married life; the parasitic attitude of many women as the result of our past customs; low standards of sex conduct; license and the venereal diseases; local decrease in ratio of men; increase of economic and social independence of women; and many other things.

We must admit at once that any such proportion of unattached men and women, which according to our social theory calls for an abstinent, celibate, childless sex life on their part, is abnormal, tragic, and dangerous, and does not lead to the best results either in individual character or in social contribution. To admit this is very far from saying that a career of unmarried sex indulgence, either secret or socially approved, would be any more normal or wholesome, individually or socially. If the home is, as we have held, the essential central and humanizing factor in human evolution, and its spirit the only prophecy we have for a future society which has in it any trace of hope, then the task of society is two-fold: (1) To find all suitable

ways to encourage fit marriages at every possible point; and (2) to develop social and sex relationships and forms of expression for unmarried people, involving continence, which carry both service to humanity and satisfaction to the individual, and compensate them for the loss of normal mating and home-building, in so far as this can be done. It is not the task here to offer solutions for this admittedly difficult situation. Our present task is to see and appreciate the sex problems as they exist in every community.

The Social Aspects of Sex Problems of the Period of Maturity.—In the preceding paragraphs in which some of the sex aspects of maturity have been considered, almost every problem has shown itself not merely a sex problem but a social one as well. This only illustrates again what was insisted in an earlier chapter, namely that sex is a social phenomenon, impulse, and relation; and, therefore, love can never be claimed nor solved as a purely individual privilege. In this spirit we have often coupled the terms *sex-social*. It is perhaps worthwhile to renew briefly our consciousness of the *social* side of some of these problems of married life.

1. The natural desire and effort to make one out of those two sexually complementary persons tend to bring them into the same place; to keep them together; to give them the same friends, interests, and outlooks. This is so even where there is the utmost possible consideration that neither shall consciously or unconsciously dominate the other. In less favorable cases one of the pair may, by strength or by inconsiderateness, actually impose his prejudices, will, and interests upon the other, or create rebellion in the effort to do so. This is not an atmosphere in which individuality and character can grow in either mate; and as the Freudians have shown us, these complexes perpetuate themselves most unfortunately in the natures of the children.

2. The husband has his business or profession, in addition to the narrower home interests. Most men, who can do so, also allow themselves some club or recreational life in which the wife does not share. He may be quite willing to give her a second-hand interest in these, or he may not. The routine of home-making, child-rearing, and somewhat artificial "social" duties, while inevitably belonging to women because of biological specialization, do not serve the full intellectual and developmental needs of a woman. She will fulfill these necessary special duties better if she has the strength and freedom for both culture and expression outside of all these home tasks and of her husband's interests. In all probability the progressive woman

of the future will sufficiently insist on these things. This is written with the hope that it may help husbands and fathers to see the reasonableness of it and encourage and supply these needs rather than deny that they exist.

3. Mates should therefore deliberately encourage and help each other to cultivate not merely some times and occasions when they can be apart, and thus gain thoughts and experiences which it will be a mutual pleasure to share; some privacy and a chance to think and to grow without continually being dominated by the nearness of the other; and some significant intellectual, recreational, esthetic, or social tasks in which the other is not expert; but, as well, independent friendships, economic interests and responsibilities, and even professional duties where this is possible. In most cases this means new freedom to the wife, similar to that which the husband already enjoys.

4. It is claimed by some students that male unfaithfulness to the wife and the monogamic ideal is due to desire for relaxation, novelty, social change, excitement and the like, even more than to primary sexual urge. In proportion as this is true such increased freedom in the separate social and intellectual life of mates may be made to strengthen still more the bonds between the husband and wife, and to increase the social significance of the home for all its members.

Methods and Spirit of Sex Education of Mature People.—Assuming that the education and guidance of earlier periods has given reasonably sane desires, ideals, and attitudes on the part of young men and women to build up homes of their own which will allow for comfort, sex satisfaction, mutual happiness, the welcome of children and the care of them, education now is largely a matter of information and imagination. Attitude and desire alone are not enough to make marriage lovely, although they go far. Knowledge and insight and understanding must be added, and a continual enlargement of these. Many people feel about such education as an earlier generation thought about domestic science and "cooking" schools—that the new generation can pick up all that is necessary from observing the way it is done by the old. The most serious trouble with this solution is that often neither mother's cooking nor the married life at home is above reproach, from the scientific or esthetic point of view. Many others feel that chance experiments and the making of mistakes is a necessary part of the existing order both in making pies and in finding happiness. Experiments may do in learning to cook; but scarcely in marriage adjustments. The supply of pie material is more abundant than the chances of happiness; and is less sensitive to

shock! To say this does not at all mean that young married people must not have the attitude of experimenting. Each pair of young people is sufficiently different from every other to furnish need for new ways of meeting the old situations ; but there are certain constants with which we are familiar, and these are the greater facts. There is no use in chilling the ardor of our young artists in loving by forcing them to re-explore the numerous ways which humans have found impossible.

Parents and friends, a renewed and practical church, more frank and thorough books, physicians who have some sense of their place of social leadership, nurses and other social workers, associations of young men and women, fraternal organizations, and special voluntary community groups of young fathers and mothers for the study of these problems furnish the machinery in the community for this vital education of the mature.

CHAPTER XVII

GRADED PROJECTS IN SEX EDUCATION

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

This chapter is inserted not so much for separate discussion as that its projects may be taken up in connection with Chapters XII-XVI where they appropriately belong. They are collected into a single chapter, instead of being dispersed, with the hope that they may thereby prove valuable to some who may not read or study the graded chapters on sex education.

In case it is deemed wise to devote one or more meetings to a study of this chapter the discussions might well take place around such points as the following:

1. Simplify any (or each) project and develop it more in detail and more concretely. Suggest favorable situations in which it might be started; show how the interests and doings of the child may be guided to the project; devise incidents and details of conversation to reward the child's interest, to enrich his observation and experiences, and to interpret these satisfyingly to him; and suggest methods by which the results may be fixed in character as habits, tastes, knowledge, and attitudes. (Number 5 is almost ideal in its possibilities as a project.)

2. Add other projects which you think should be included for the various periods, and develop these in a similar way.

3. Show in what ways these various projects bear upon sex education.

REFERENCES

Gallichan, *Textbook of Sex Education*, Pt. II, Chs. 2, 3, 4.

Galloway, *Biology of Sex*, Chapter 9.

The Use of "Projects" and the Project Method.—Much is being made in recent years of the so-called "project method" in teaching science and other topics. The expression does not mean the same thing in the mouths of different teachers, and probably it may not be used in this chapter in a way that will satisfy those who invented the term. The writer desires however to illustrate in a very concrete and practical way how certain definite opportunities for sex education may be used to advantage. The "opportunity" may be a question from the child, or reaching a special point in the development of his sex nature or needs, or a particular incident in the family of community life, or a piece of knowledge that must be given him or that

has come to him, or our conscious purpose to develop some taste or attitude. These various projects are not of equal value, nor have they all been made equally concrete and effective.

As the writer sees the matter, *the essence of a teaching project is that those who teach have a definite object to secure within the child by way of a certain definite and limited occasion over which the teacher has some control and in which the child is or can be readily interested.* Project teaching is in contrast to the diffuse, general, random teaching which has no specific goals in view and no conscious separation of a portion of educational material suitable to meet such goals. It contrasts also with dogmatic and authoritative teaching. It implies recognizing and using the native interest of the child, adopting a special or limited objective, the selection of the most suitable means for reaching that objective, consciously guiding the child into such activities, experiences, and observations as will aid him to act appropriately, to form sound habits, and to reach wholesome conclusions; and finally testing the results obtained, reinforcing their lessons by the child's confidence in the teacher.

The purpose of this chapter is to try to answer some of the frequent questions of teachers as to "how we should do" this or the other thing; to give very definite examples to illustrate the spirit of what has been suggested heretofore in the way of principles; to cover some of the more important sex episodes of early life; and most of all to show how in every instance the problem is much greater than to give a few facts about sex. There will necessarily be some overlapping and repeating in these examples; but repetition is desirable in teaching children, in order to be sure that the inevitable first misunderstandings shall be gradually cleared up. There is some effort to classify the projects in accordance with the "periods" used in the general discussion. It must not be thought from this, however, that any one of these projects is the undertaking of an instant, to be finished in one afternoon, or even belongs exclusively to one of these rather artificial periods of life. The more deliberately and gradually these things are put through and the more diluting and persuasive the material that can be introduced, the more permanent will be the attitude which may be obtained.

THE EARLY HOME PERIOD: To 6th or 8th year

✓ **Project 1: To Maintain an Unembarrassed Attitude in the Child.**—One important consideration in all sex education is to secure and to keep a normal, unashamed attitude toward sexual facts

and relations on the part of the child. This is peculiarly vital because this sense of shame and reticence is a main factor in producing the feeling that sex is vulgar and funny. The smutty and suggestive story has very much less appeal to a person whose early ideas of sex were open, wholesome, and full. To do this the *parent or teacher must, first of all, himself overcome any morbid attitude or embarrassment.* This may be done by reading widely of the great biological background and meaning of sex and by assimilating a really scientific point of view with respect to it. Normal physicians and biologists in this way overcome their original complexes. High-minded and clean conversation on these subjects among mature and thoughtful people will rapidly dissipate the old unsound feelings. In the second place, the child must not be allowed to feel that the teacher has about sex any different attitude from that felt about other important subjects. There must be no going off into a corner, no whispering, no *over-*anything. Parents can insure this for themselves by beginning with remote things, such as the beauty of flowers or the songs of birds, both of which are connected with sex, and work gradually toward specific and central points of reproduction. So far as the child is concerned this indirect introduction is not necessary. Such conversations should be *short, informal, and frequent.* Whenever sex matters are approached, especially at first, there may well be a large mixture of other interesting things to dilute and imbed them. They should be immediately connected with the most prized relations and knowledge the child has. In this way practice will soon bring a feeling of freedom to the parent, and the *child need never have any other.*

If the child has already been made to think that there is something strange and shameful and nasty about sex, the task is more difficult but is to be met in the same general way. The confidence and assurance and enthusiasm of the parent or teacher must, by their very genuineness, remove the feeling of shame. An atmosphere and attitude of appreciation and poise can and must be secured about the whole subject. There must not be any appearance of haste, of secrecy, or of flippancy.

✓ **Project 2: To Secure a Suitable Vocabulary.**—There are several values to this project of giving the child an untarnished and dignified vocabulary for the general pelvic organs and functions, including those of sex and reproduction: It frees the child and parent from the need of using the more or less secret vocabulary of the vulgar; it later immunizes somewhat against the street vocabulary and its misuses, which are sure to reach the child in time; it earlier fits the

child to understand during school life the intimate and scientific treatment of these subjects and without a difficult emotional transfer from the vulgar terms and context; in general, it reinforces the effort to free both child and parent from embarrassment. If the vulgar terms come first, the scientific ones seem to the child as substitutes, and a kind of conscious "dodge."

In practice there are two ways to give this vocabulary. In the first place almost from the beginning the scientific terms may be used as: Breast, nipple, navel, abdomen, penis, foreskin, scrotum, testicles, vulva, vagina, anus, rectum, urinate, bowel movement, constipated, pregnant, etc. To most parents this may seem stiff and priggish, and appear difficult to do. Such a feeling is only a "hang-over" from our lack of training. It will not seem stiff to the child. Urinate is no more difficult term than gingerbread, and scrotum no more priggish than kitchen. In the second place, purely meaningless *family* terms of simple, unusual syllables may be used during the earliest years for the more urgent of these ideas. The child tends to develop naturally just such a vocabulary. Such a family code has some advantages over even the scientific terms. The child can be given to understand that it is a secret language of the family, to be used perfectly freely in the family; that other people do not know its meaning; and that the secrecy is to be had not because there is anything vulgar or nasty about the facts, but because they are family affairs and it is not customary to talk about them in public. In other words, this device can be made to serve all the needs of social reticence and be also the basis of the sense of greater freedom within the family. This latter feeling is very valuable to the child both to suggest greater appreciation of the privileges of the relations and as the basis of some reticence about later sex knowledge which should be given in the family. The code syllables should be translated into the scientific vocabulary gradually as the child becomes less liable to refer to its functions in public. The advantage of the code over the scientific terms at first is that it puts the *secrecy more intimately on a family basis, and thus more educatively and wholesomely*. When the street terms come into competition for the child's attention, the situation should be met constructively as a matter of *good taste* in using correct language for common ideas and the scientific terms be taught, if they were not used from the beginning.

Project 3: To Use the Sex Differences Between Males and Females Educatively.—Probably one of the earliest conscious sex questions that will arise in the mind of a child is about the differences

between the father and mother or the brother and sister. The child may not ask the question. Nevertheless these sex differences which are being impressed upon the child, plus the child's natural and inevitable curiosity about them, create a situation which is going to be profoundly educative in one way or another. Is it better for the child's character that he should learn of these differences gradually and naturally in the home atmosphere, with an open and unashamed attitude toward them, having them interpreted and connected up with life? Or is it better that he should pick up only partial and mistaken ideas about them, and have a perpetually conscious and prying attitude coupled with the feeling that his parents are not open and frank with him? One of these things will occur; and to ask the question virtually seems to answer it.

Our real question is: *How can these sex differences and the necessary interpretation of them be made to mean most to the character of the child?* Clearly it must all be done without emphasis, embarrassment, or suddenness, or shock. This can be effected most naturally and incidentally in the family processes of dressing and undressing, bathing and romping together during the early years of childhood. These things should be open enough and frequent enough to make the differences of body seem familiar facts without stressing them. Many people forget that studied concealment is as emphatic as complete exposure. In this practical way the main facts of physical difference will become obvious enough as a part of his daily experiences; but if the child's wonder is to be made really a means of growth in character, as it may, these differences must be fitted into what he knows and he must gradually have some *interpretation of the meaning of the differences, just in order to prevent them from seeming emphatic or unique.*

There are two lines along which parents should move in having the child accept and assimilate the physical sex qualities wholesomely. In the first place, they can use the general facts of nature to clothe and take the seeming uniqueness out of these human facts. He can be made to see by pictures, by actual examination of animals, and by our description of them that there are ordinarily two kinds among the higher animals—dogs, robins, chickens, horses, and deer, as well as in humans. These differences in color, size, plumage, horns, shape of body, in habits and temper, and in the sex organs themselves should be noticed, and something of their value to the species told. The differences between men and women can be made naturally to take their place beside these animal differences. Doing this, of course,

explains nothing; but it is almost as satisfying to the child as an explanation, to place particular things, along with others, under a general heading. For example, a youngster may think it strange that his big sister and her beau rather prefer their own society to his and to that of the rest of the family. It may help reconcile him, for a while at least, to their preferences, if his attention is called to other pairs of young people on the street and in the parks. Some day he will want the whole thing explained; but this is a convenient resting place, as well as a starting point from which the full explanation can better be made later on. At this age the child does not need a full explanation of sex.

In the second place, the physical sex differences between the male and female members of the family should not stand out alone, or even as the most important differences between them. They should at once be connected with the other differences that he has got used to and is now taking for granted. He should be invited to think up all the differences he can find. For example, differences in names (father, mother, sister and brother); in size, hairiness, and the way the hair is worn; differences in clothing, in the work they do about the house and in the community; differences in temperament, voice, and in relation to the children and their care, can be enlarged upon, partially explained, and easily made to swallow up the differences that we may have dreaded to explain. Such treatment leaves little for an imagination to grow excited or morbid over. Even more important, it makes sex wholesome by making it include all the great facts; and in proportion as the child's mother and father have really won his respect and affection, his notions of sex are permanently given a lifting and educational meaning by being associated first of all with them and their work in the family life. Just how much more this means for future life than to have the first ideas of sex full of the perversities of the street, need not be discussed.

Project 4. To Use Effectively the General Beginnings of Life.—The facts of human reproduction, which must be brought to the child sooner or later can be approached in either of two ways: *Directly*, through the close incidents of his own beginning; or *indirectly*, with a preparation in the study of reproduction in some animals and plants. In either event these two groups of facts should be made to connect with one another; and the general facts of reproduction should illustrate and absorb his own particular case, either before or after that is explained to him. The writer feels that there are advantages either way, and it is from the teaching point of view

almost an even toss which comes first, if both are done well. The indirect way may be more systematic; the direct is certainly more natural and closer to the child's knowledge and interest. There is, however, a pretty general groping on the part of parents and teachers for some way to "lead up to" the human facts.

In helping the child see the general way in which new life begins we are wanting not merely to give him a background of knowledge; we are trying to prepare the emotions and sentiments of the child to accept and absorb without shock the discovery of his own birth. We want to infuse a certain flavor of poetry, sense of wonder, and a feeling of esthetic satisfaction in regard to the general method of reproduction. We must further, if we are to do the thing as a project, arouse and enlarge the child's interest in the general life problems and start him to making his own discoveries in a scientific fashion. The present project does not call for any mention of fertilization or other work of the male. Parents will find that the very young child can be satisfied for a period, and be given the attitude we have referred to, by revealing the mother's work. It is not good character education to glut the market with thrills before they can be assimilated and used to best advantage! Any premature leads should be consciously reserved for the best psychological time. Unless we suggest it, the child probably will not sense at this stage any need of adding the complicating element of fatherhood.

Reproduction in the strawberry by runners (or by seeds), in the oak or apple; in fishes or frogs, by which the eggs are laid in the water; in birds by which eggs are laid and hatched; in dogs and cows where the eggs are kept in the body and the baby animals are brought to our sight by being "born" instead of being hatched, can be made into a *series* which will keep the child interested for weeks. The things to make plain and interpret are the mother-organism's ways of giving a part of herself to the young, and of caring for the young until it can shift for itself. We really have here a remarkable series of events and relations in showing up motherhood and in getting the full emotional acceptance of it by the child as a fine arrangement. Perhaps, as a matter of technic, the terms "seed" and "egg" can be used somewhat interchangeably in passing from plant to animal illustrations. It is quite possible, however, to anticipate and use the term "babies" (plant and animal) from the beginning. There is absolutely no point in demanding scientific accuracy of terms, if it complicates the project. There are many interesting little books which undertake to put these simple biological facts in simple form

for the aid of parents. One such might be read by parent and child together in connection with the child's investigations.

Project 5: To Get a Wholesome Expression of the More Violent Emotions.—Most will agree that it is not desirable for children to grow up habitually expressing their most stirring emotions such as pain, anger, resentment, fear, disgust, jealousy, impatience, excitement, depression, sullenness, and the like, in ways that are distressing to others and disastrous to the self. Because habits of uncontrol are so easy to form, it is our duty as parents and teachers to help the child as early as possible to find sound ways of expressing these common and natural feelings and thus freeing themselves of them. On the other hand, nothing worth while is gained for character and everything may be lost, by trying to repress the expression without meeting squarely and educatively the emotion itself. The proper handling of these situations early in life is of supreme importance to all phases of character, including sex. There are two aspects to the problem: (1) That of the few simple emotional states which we must meet by dealing directly with the reflexes, before we can appeal to imitation, understanding, and reason; and (2) the later reinforcement of this by helping the child understand these powerful emotions and their uses and dangers.

We cannot help the child at all in these things if we meet his unwholesome expressions by a fit of anger or stubbornness similar to his own. For various reasons a wise meeting of this group of problems is likely to be a "project" in character education for the parent no less than for the child. The following points are to be noted:

1. *Pain (and possibly fear) is in a class to itself.* Crying is at first the common mode of responding to all these unpleasant emotional states. If a child is really in pain the mother needs to know it, and in infancy the association of crying with pain (and *only* with pain) should be encouraged rather than discouraged. Her first task is to discover whether the child is really in pain and to remove this, as a basis for modifying the crying reflex in connection with the other states of feeling.

2. *As a matter of precaution, there should be during infancy as few real grounds of emotional upsetting as possible.* For example, there should be no sudden or violent change in the feeding, lights, sounds, movements, and other surrounding conditions to which the infant child is accustomed.

3. If the child's emotions have been strongly aroused the treatment should be to quiet and soothe the situation in such a way that the

child *cannot feel that the relief has come as a reward for the very expression we seek to discourage*. We are seeking to get another attitude and another expression than crying for a particular state of feeling. We must not then put a premium upon crying. For example, the mother may anticipate and take the child up *before* it begins to cry, and take advantage of its comfortable feeling to put it down and have it lie contentedly; or if the child gets to crying because of impatience at being alone or being left in bed after it wakes, the mother should not take the child up *in the midst of the crying*. She should approach the task gradually by changing the lights or the sounds, by appearing momentarily between cries, by getting the crying to stop in some way before the child is taken up. The next time the situation is repeated a different group of interruptions should stop the crying, before the child gets what it started crying for. In this way the *bond will not be formed between the cry and the relief*, and the cry may be gradually eliminated because it does not seem to pay. Thus the original organic reflex is modified or "*conditioned*" and the acquired habit which results is something different from a reinforced instinct. It is by just this placing of comfort and discomfort about the impulsive actions that we educate character by changing both the expressions and the feelings back of them. Each childish emotion should be diagnosed by the parent and treated somewhat differently from the others.

4. As the older child comes to have more complex emotions and a greater variety of expression for them and is old enough to begin to sense some *difference* of feeling between pain, hunger, fear, anger, and the rest, the parent should help the child get the *name* of the feeling and some interest in the feeling and what causes it and what actions usually come from it. (The writer is quite aware of the theory that the feeling of fear is a *result* rather than a *cause* of the running, and similarly for other feelings; but thinks that this dogma is much too simple to be adequate.) *The mere ability to recognize a feeling and to name it is a definite gain from the point of view of control*. A child has made progress in character when he can come to his mother and say expectantly, "Mother, I am hungry," instead of raising an inarticulate, impatient, fretful cry. The child should early be able to come to his mother and say, "I am hungry," (or afraid, lonely, impatient, or disappointed) while holding the more instinctive forms of expression back, and do so with as much certainty of sympathetic help as if he had a feeling of hunger or pain.

5. Growing out of this situation the parents should show the child

other possible ways to act when this particular "feeling" is on, ways which are a little less impulsive and more acceptable socially, more rewarding in the approval of others, and equally relieving of the unpleasant tensions. They should see to it that these more restrained substitute expressions are more satisfying from the point of view of the child than the more crude and natural expressions. *As long as a yelling, fighting, peevish child gets more attention and service than he does as a self-controlled, adjustable child, just that long will he continue to develop these infantile and uncontrolled forms of expressing his emotions; and certainly the continued expression and reward fix both conduct and feelings in habit.*

It is only by such practice-projects in making the ordinary primitive expressions of these feelings unrewarding that the expressions can be atrophied and the feelings themselves be humanized and, where desirable, give place to their opposites of patience, confidence, cheerfulness, buoyancy, and affection.

Project 6: How to Use His Own Origin and Birth; the Mother's Part.—Children naturally tend to raise questions about their own origin or about the coming of new babies. Project 4 may be used as a first step in the answer to this question; or may be used to arouse the question if it has not been asked. Most children, having an effective account of the production of young among plants and animals, will naturally begin to inquire about the human situation. Again the mere facts, even of human birth, are easy enough to give; but we are seeking by way of this situation very much more than the information. We very well can, and we want to, build up in the child certain permanent tastes, attitudes, and habits in relation to his mother and the family life, which are infinitely more important for character than the knowledge alone. Furthermore, the knowledge does not necessarily work these desired results. It can be and usually is so given to children as to produce nothing of value whatsoever.

Let us assume that there is a boy of four to six years, and that a new child is coming into the family. The first step in this project should be taken by the mother. She should early take the child into her confidence, as a part of a real family secret in which he is as much interested as any one. She should tell him that the "egg" or "baby" is developing in a special organ in her abdomen; that this arrangement keeps the egg warm so that it can grow rapidly, furnishes it with food from her own blood instead of having food stored in the egg itself as in the chick, and makes it safe from any ordinary danger. In man and the other hairy animals the young is as safe

as the mother herself. This costs the mother something. We cannot rightly expect to get something for nothing. She should tell him that he came in the same way; how she felt about his coming, looked forward to it, and prepared for it; how the doctor at the right time helped him to the outside world by way of the passage (vagina) for that purpose. The mother should watch for the effect of the story and dwell somewhat on those points which tend to arouse his feelings of wonder and affection and partnership with his mother, without any morbid or over-sentimental dwelling on any part of it. His own interest, both selfish and unselfish, in the new baby should be developed, and thus he should be prepared both to expect pleasure and to assume some responsibility as one of the older members of the family. Finally, the conversation should pass off lightly to the many mothers and little babies and to the pride of mothers as these grow up to be fine boys and girls, and thus relieve any personal tension that may exist. This confidence ought to take the form of a number of little informal conversations between mother and child.

The next part of the project belongs to the father. No one can make of it what the right sort of father can. He should repeat the general story, or get the boy to, and thus correct any misunderstandings that may have arisen. Then the father should give the boy a little—not too much—understanding of the sacrifice the mother is making, of the fact that she is sure to have some trying times, of how she must take care of herself both for her own sake and the baby's, of why she cannot do her usual work as well and as comfortably as before; and a little something, nicely adjusted to the little fellow's temperament, of the pain at the end of the period, and of the father's own and the mother's happiness when all it well over. It is quite important that this interpretation of events shall be emotionally *right*. We want him to appreciate his mother and motherhood; but we do not want any unnecessary or morbid fears or tensions, and only sentiment enough to give a glow to his choice of conduct.

This now creates an ideal educational situation for the boy, for six or eight months, in which a remarkable partnership of father and son is possible. Together the father and boy ought to work out a conspiracy of affection and a program of consideration for the mother for the period. No preaching is necessary. There is an ideal combination of interest, emotion, motives, and chances of doing something to express these, which can be graded perfectly to the child's ability, always carrying natural premiums which the child prizes. The child's part should not be made so heavy as to overcome his fine pur-

poses. The father should "spell" him wherever it is necessary. Both father and mother should see that he is rewarded by appreciation and approval, and these should be shown in such ways as best to meet the disposition of the particular child.

There is no question that such an opportunity well used would not only give the boy information he ought to have, but can be made to give him the beginnings of an attitude of manly consideration toward his own mother, toward motherhood, toward the home, and toward womanhood in general, which is the very essence of the husband, the father, and the gentleman. The average person of mature years can readily contrast this program with what usually happens in the family under the circumstances mentioned!

For the sake of effectiveness we have given ourselves the best possible setting. This cannot always be had. However, the same principles can be used. Whenever there is a birth among the child's acquaintances, the information can be given, as applying to his own birth and what his mother did for him. Of course gratitude is a more slippery motive than anticipation; and yet, if the father has the proper chivalry toward the mother and enough magnetism to make it a bit contagious, a little practice school in the art of being a gentleman can well grow out of the revelation. His love and gratitude toward the mother, his being in partnership with the father, and the full comfort and approval of both will go a long way toward furnishing motives for what we want him to be and do.

In all this we must not expect the impossible. This is as bad as not expecting enough. Such an episode is only a beginning. It must be followed up with a continuously convincing family life. We often expect more of our children than we ourselves are willing to feel or to practice. Possibly the effort to make the most of such incidents for the boy or girl might enrich and guide the home life of the father and mother as well!

✓ **Project 7: To Get a Democratic Attitude in the Home and Elsewhere.**—The old patriarchal notion that the chief end of home relations is to bring children to the point where they "obey" their parents without question, whatever the nature of the demand, dies hard; but, if sound sense ever comes to fruition in human relations, it will die none the less. If we are wise we are rather seeking children who will consider all the factors in a situation, including our wishes and opinions, and will have within themselves the disposition and power to determine and do the right thing. It is the function of parents to guide children to the point where they can make wise

choices; but all our experience shows us that it ruins a large part of our raw material if we autocratically and dogmatically force our children into an outward appearance of obedience through commands and fear, on the one hand, or loosely let them go their own gait, at the other extreme. Some parents try to combine these two impossible ways by using them alternately. This too is foredoomed to failure. What we want in the home is real democracy, not tyranny nor anarchy. This means that everybody is a partner in the enterprise, accepting responsibility and giving service in proportion to his ability, and sharing in the returns and satisfactions in proportion to his needs and development. In most homes the children are either serfs or masters, controlled capriciously with alternating severity and laxity. Democrats cannot be produced under such conditions, nor can the spirit of democracy.

It is peculiarly necessary that this democratic spirit and method shall obtain in the home if parents are to get over to their children their views and hopes about sex-life; and this spirit must be established early in the child's life.

In a word, the spirit of democracy (as defined above) *can be developed only by the practice of democracy, under conditions in which real democracy is always rewarded by all the appreciation and satisfactions which the group can bestow, and where failure always shuts one out from these satisfactions.* The reason we have no democracy in our modern industry, politics, government, or society is that we place the keenest rewards upon those who most persistently *and successfully refuse the democratic principle of service in proportion to ability*, and substitute for it the principle of exploitation and selfish profits in proportion to ability.

This project is a life-project, and means that parents shall give themselves unreservedly to guiding the conduct and the rewards of their children in everything, consistently, by graded steps, with full respect for their abilities and motives, but gradually molding these by the joint consent of parents and children, thus getting the love and habit of sane conduct and fine ideals and attitudes as the by-product of right conduct openly arrived at and sympathetically rewarded. There is no part of human character in which the democratic spirit is so important and rewarding as in the use and guidance of the sex impulses.

✓ **Project 8: To Make Best Use of the Father's Part in the Propagation of Life.**—In Project 4, we purposely ignored the part of the male in reproduction in order that the part of the mother might

be used, uncomplicated by other considerations, to get an appreciative attitude toward her on the part of the child. The father's part is very much less obvious and more complex although no less real or important. In order to bring in this additional factor readily and usefully we must go back to the materials of Projects 3 and 4. Since in most animals there are two kinds, female and male, it is easy, when the child is old enough to understand, to suggest that both sexes have something to do in reproduction of the young, as well as in the care of the mother and the babies.

In getting a start for this many people begin with some sort of flowers, in which the pistils with the undeveloped "seeds" (ovules, or eggs) stand for the "mother" part and the stamens with the pollen stand for the "father" part. We may use the chestnut or the corn or the oak flowers, in which the ovule is in one flower and the pollen in another; or we may use the more common type of flower, as a lily or wild rose, in which both sexes are produced in a single flower. What the child will need to know is that the mother egg (or "seed" or "baby") of the plant will not grow unless something from the pollen (the father side) unites with ("fertilizes") it. Something of the growth and power of germination of corn grains, beans, acorns, and the like, after fertilization, may be shown. Then one may pass on to animals and explain how, after the mother fish or frog lays her eggs, they would never grow unless the father fish poured the fine "milt" or sperm over them.

Personally, however, the writer believes, if the parent is unwilling to go directly to human conditions, that better results can be had by beginning the animal studies with birds instead of fishes. Here the work of the father is not a mere matter of fertilizing the egg, and we can give a much better general impression of fatherhood. *It is not necessary in birds to start the story of fatherhood with the act of fertilization.* We can better introduce the subject by way of the differences between the father and mother in color, size, and in song, and other behavior during the nesting season. We can emphasize the attention and devotion of the father to the mother as shown by singing, bringing food for her, and in keeping general watch for enemies, even if he does not happen to help in sitting on the eggs, as some male birds do. His fighting alongside the female, when the nest or the young are in danger, is worth mentioning. All this serves as a kind of brief for the character of the father, and also tends to prevent the single fact of fertilization from standing out and holding too vivid a place in the child's imagination.

Passing on from this and the act of fertilization in flowers, we can use the hen's egg to show how the real egg (*yolk*) when laid is completely covered up by the sticky "white," and by both a soft and a hard shell. The growing part of the egg, which can be pointed out in a broken egg, being inside these could not possibly be reached and fertilized by the sperm unless the sperm can arrive before the coats are put on. This means that the sperm must be placed in the mother's body before the egg is covered. The father not only must furnish the sperm, as all fathers do; he must place it where it can reach the egg. Then comes his work of protecting both mother and young. The hen (or any other bird) can, without any aid from the father bird, lay an egg that we can eat; but nothing could ever grow from such an egg.

After this start, it is effective to go back to the fishes and frogs and show how, with the eggs laid in the water, the father does little more than come around at the right time and pour out the sperm, or "milt," over them. The child can be caused to see that there is here not much of the kind of "fathering" he knows about in his own home, or has learned about from the birds. He thus has a kind of standard of comparison and discrimination, which can legitimately be made to carry a certain amount of *preference* for the birds, and establish a "taste" with respect to fathers, with a rational and utilitarian as well as an emotional basis!

Next we pass to the mammals, or milk-giving animals. The story can be made more concrete and vivid if the family has farm animals or the child has pet rabbits or a cat or dog. The child should again hear stories, if he cannot see the animals themselves, of how the bull and the moose and the lion and others fight to protect their mates and young; how they develop weapons and dispositions that help in this fighting; and how, in some cases, these animals group themselves in packs or herds and thus get still better protection. In all these animals the arrangement, as we have seen in the human mother, is to keep the baby inside the mother for warmth, for food, and for protection. The eggs of these mothers, just as in the others we have studied, cannot develop into "babies" without being fertilized. For these reasons all mammal fathers also must place their sperm inside the body of the mother where the egg is to develop. There is no reason whatever, except in our own mistaken squeamishness, why the location of these external male and female organs should not be pointed out to the child in any of the animals he knows. He already knows something of the location of the organs in humans and probably

in some of the animals, and the scientific names for them, if we have been following the general program suggested in this book.

Project 9: To Get a Suitable Appreciation of Human Fatherhood.—If the most has been made of the animal material, the average child will not only have guessed that human fathers are needed in order that human mothers may have their babies, but will also have a background for an admiration for the general rôle of fatherhood in its more social, altruistic, and protective aspects. Just as it was best for the father, in Project 6, to build up in the child the suitable state of mind about the mother and motherhood, so now the mother can most fully do a similar service for the father in the mind of the boy or girl. In this connection she should review the various ways in which the males among the song birds and the higher mammals devote themselves to the females and to the young. Then she should show how their own father, and the best fathers and husbands everywhere, serve the family; how strength, courage, energy, patience, manliness, devotion, and sacrifice enter into the work which the husband and father does to make a home and to give it safety and happiness; how he gets his real joy and feeling of success in life from this; how she appreciates it and rejoices both in the devotion and the success; how her work in child-bearing and caring for the home matches up with his. Of course talk of this kind will not have great value unless it is merely an accompaniment to a genuinely fine joint family life. Not a great deal of explanation is necessary if the home life is up to specifications, and yet we cannot expect the child unaided to pick up the full meaning of having a gentleman for a father; to get its full value requires some interpretation. For both boys and girls it is not too early to begin to build up ideals of what a human husband and father should be. This project should seek to do just that, by the critical, appreciative examination of their own father and others of their acquaintance.

It will be found that little need be explained to the child about the mechanical elements in fertilization in humans. Enough can be told to show that there is little difference between men and the animals in this; and that the only difference worth taking into account is in these other human things that make the good home so much better than any other place in which to live.

✓ **Project 10: To Crystallize Appreciation and Loyalty to the Home.**—Most of the projects already suggested have, as one of their objects, been developing an understanding of and loyalty for the home and family. The appreciation of the mother and father

and the development of a democratic spirit in the family are special parts of this. The parents must, through the whole of this period as in all those periods that follow, consciously make the home treatment and teaching beget this loyalty. The parents, as we have said, must do two things perpetually: They must deserve this appreciation in the first place; and in the second, they must not stand on their dignity and merely demand it because they do deserve it. They must find ways to win it, neither by preaching nor by indulgence nor by force. This sense of appreciation must be got clear over, not merely into the intellectual life of the child but into the very fabric of his feelings, emotions, satisfactions, and habits.

It is not easy to explain this without writing a whole chapter on the subject, which space will not allow. It means that the home, without even the appearance of coddling favoritism, or the protection of the child from its own wrong choices, must convince the child that his home *is satisfying his real needs all through the years better than can be done anywhere else*. This perhaps is not so hard to do with the young child, before he sees more of life and comes to his more complex, and even conflicting, desires and expressions. But now is the time to set the attitude of appreciation. This demands of the parents real love and sympathy, understanding of the child, constant fairness and frankness along with justice, perpetual adjustment to the changing needs and moods of the child, unending patience, and the sacrifice of the ease which might be where no children are. In a word, this is a matter of organizing all the personal and material elements in the home to insure the natural satisfaction and happiness of the child when it makes right adjustments, and equally to insure dissatisfaction and regret when the choices are unwise; and to do both in such a way that the child shall not be able to question the wisdom or devotion of the home. It is a life-project, *including everything in the home relations. Few things will so steady the sex life of the youth later as just this feeling of pride and loyalty in the character of his own parents and home*. This is a project for the parents rather than for the child merely.

THE EARLY SCHOOL PERIOD: 6th or 8th to 12th year

Project 11: To Establish Standards and Habits of Health and Fitness.—It is not enough for either health or character that children should be well watched and cared for in the matter of health. By the time they are eight years of age, or even earlier, they should

have some definite *ideas* about health and its comforts, some *standards* of their own, and certain *habits* of health and fitness, along with the beginnings of a certain intolerance toward preventable sickness or weakness in themselves. If they are normally healthy children they should come to feel that any pain or distress or sickness is the result of ignorance or carelessness or uncontrol of somebody. This requires that the parents shall not only allow the child to get, within limits, the pains and dissatisfactions of its bad choices, but also help the child to see, wherever the connection is clear, *what choices have produced the ill results*. This means equally that they should not be continually making false and impossible explanations of these connections.

By a policy of appreciating and commending, in satisfying ways, good health in the children and the acts which naturally lead toward it, coupled with normal care and teaching and example, parents can create a desire for fitness and thus give their admonitions more than a theoretical value. Habits of health can come only from practice of health and the appreciation of its rewards. This theory and practice of health should include cleanliness, exercise, sleep, resting when weary, taking plenty of water and wholesome food, abstaining from water and food of questionable kind and place, timely relief of bladder and bowels, restraint from experimenting with or injuring the sex organs. The value of early, not morbid, self-interest in health goes far beyond the mere health and comfort of body. It is a part of the enlightened habit of self-control which is one of the main foundations of character. It is a mistake to think we can postpone training in such controls in the simple relations of early childhood and readily pick them up as they are needed later in relation to sex and other powerful motives. However, these attitudes and controls must always come, whatever the age, through habits, conviction, and preference rather than by force. In this general project of health should be included cleanliness of the genitals, as the organs of manhood and womanhood, and a protection of them from accident or misuse.

Project 12: To Utilize the Play Motives and Impulses for Character Education.—Play is the normal expression of the child. Play is to the child what the avocational, voluntary task is to the man. It is something which carries its own rewards and is done for its own sake. The consequence is that it is the most whole-hearted, and hence most educative, thing the child does. To say that we mature people must see that it is rightly instead of wrongly educative does not mean that we are to standardize and formalize and take

the joy out of his individual and social play and games. It means, quite on the contrary, that we are to help him devise new and more interesting ways to play, that these shall be made plastic and developing instead of cloying, that we help him arrange the rules of the game so that his satisfaction and discomfort shall not depend on whim and chance but upon the fairness, honesty, and earnestness that he puts into it. Play should incidentally, and yet with conscious pleasure to the child, bring vigor of body, zest for and skill in action, clearness of mind, sportsmanlike attitude of fairness and honor, and a distaste for cheating and other bad results of much of our competitive and commercialized sports. This implies scientifically and psychologically supervised play—meaning by “supervised” that it is built for maximum possibilities of individual expression, is conducted with greatest chances for social happiness and constructive character, and offers the least temptation and chance for dishonesty or other selfishness, until the child himself has good habits and standards of sportsmanship. *In other words, it means developing a gentleman at play by means of playing which puts the premium upon honor and sportsmanship.*

This project may mean also that parents and teachers, or community leaders in this kind of education, not merely “supervise” play but play with the children. This is not so easy a little later, as older children will detect the artificiality in it; but at this early age older friends can not only delight their children by relaxing in order to play with them; they can very quickly stamp upon the play the natural rules of sportsmanship by their own attitude of mingled enthusiasm, initiative, skill, efficiency, self-mastery, team-play, honor, democracy, and service to which play may be made to minister. While such play is even more important later, the beginnings of these attitudes should be sought early.¹

Project 13: To Guide and Develop the Experimental or “Trial and Error” Method.—Considering the ignorance of the young child about the things he should know and his unending curiosity and desire to find out these very things, the parents and teachers of younger children have an unsurpassed chance to develop early in life a right attitude about learning and about what we call the “scientific” spirit and method in respect to his own life affairs. There are those who seem to think the essence of this method of learning is for one to plunge into all sorts of “trial and error” experimentation in order to get at the truth by eliminating all the chance errors. Doubtless

¹ A fuller discussion of recreation will be found in Chapter XVIII.

before anybody had learned anything this was the sole way to learn. Our children must still learn many simple things in this way. As applied to the more important problems of our children, however, surrounded as they are by the results of our past experiments, the thing we want for them is that they learn early to *apply to their own experiments human experience and reason*. If we put this in a series of steps, it means encouraging the child himself, in the following ways: (1) To raise freely all possible questions and problems that interest him; (2) to use the help of more experienced friends in finding the most suitable ways to solve the problems he has raised (sometimes this will be by way of direct information as to facts, sometimes by reference to books or other authorities, sometimes it should be the way of downright guided experiment); (3) to get the necessary facts by the most thorough observation and experiment that he (and his helpers) can devise; (4) to compare and weigh the various facts discovered in order to determine which are the important and which the unimportant facts in the case; (5) to reach his conclusions and make his choices of action on the basis of the more important facts rather than of his feelings; and (6) to hold this conclusion open-mindedly, subject to being revised by new experiment or new information from any source.

This "inductive method" is perhaps the most important and valuable single intellectual discovery of the human race. The next most important, possibly, is that we can save time by not *repeating for ourselves the full steps of the method in every conclusion*; or in other words, that we can profit by the conclusions of those who have experimented before us. Uniting these two ideas means that we shall neither accept uncritically the opinions of the past nor on the other hand ignore them and try to learn everything by our own experiments. Combined judiciously, these two principles of learning are capable of leading the race and the child into perpetual progress of intellectual growth. Parents and teachers, however, are very much disposed to substitute the latter method for the former and try merely to put their knowledge or opinions over on the child. The result of doing this is that we destroy the tendency to experiment, the ability to weigh and discriminate, and even the desire to raise questions and the disposition to test opinions. To lose these faculties is fatal to progress. Our usual way of helping the young does not make them strong; it makes them dependent.

All this means that it is the clear duty of parents and teachers in the early life of the child to *guide and train him in the experimental*

method, properly combined with the method of teaching from experience. This can be done only by actual and frequent practice in the steps of the method on the part of the child. Whenever the child starts on the task of solving a problem by actual investigation and discovery, the teacher should find ways to keep him interested in it until he has all the facts he can get in this way, and should then lead him pleurably over the steps (enumerated above) by which a wise conclusion may be reached; and then in *no case make his conclusion for him*, but encourage him to do it. If the teacher knows the conclusion reached is unsound because of prejudice, incomplete knowledge, wrong weighing of the facts, or for other reasons, he should help the child start on a retesting of the conclusion, not merely correct it by authority. *By doing this in connection with some of the more interesting daily problems and in a way that keeps and rewards the interest of the child, a parent or teacher can gradually give children a scientific "taste" or preference about all the issues of life*, which is of the utmost value. The scientific method should not be reserved for college and the scientific laboratory. It should first be used and accepted in the practical choices of life.

Our ordinary method of treating the child kills his interest and initiative in raising or solving problems, before he reaches high school; and even if we succeed there or in the college in getting him to use the scientific method in the scientific laboratory, he leaves it behind when he quits the laboratory and thinks it has nothing to do with his character and decisions in life. As a result, human character and behavior are not scientifically built but are largely irrational and unscientific and controlled by lower desires and prejudices. The set toward this non-rational control of life is given our children in early life by our own unscientific treatment of them. By beginning right we might just as readily build up a genuine scientific attitude toward the life relations, inasmuch as the child naturally starts out with the inductive or scientific method. It is easy to see how this spirit would aid youth in making his sex decisions more wisely.

Project 14: To Make Good Use of the Chance Sex Incident.—Most parents and other leaders of boys and girls have had difficult moments because they were not adequately prepared to meet constructively the sudden occurrence of instances of copulation or of the actions of courtship preliminary to mating among such animals as cattle, dogs, cats, chickens, sparrows, insects, etc. An embarrassed silence or a wild effort to divert attention is our conventional reaction and is just about the poorest possible way to meet these situations.

These dodges, besides failing to use wisely the very kinds of incidents which might introduce the child naturally and wholesomely to this field of necessary knowledge, are likely to start in the minds and in the talk of children a chain of associations which is just one more bond in making the whole subject both funny and vulgar, because mysterious and unmentionable. Such handling of these incidents will furnish the child with food for vulgar pleasure or for equally vulgar shame and disgust, depending on his temperament; whereas the incidents themselves are merely interesting expressions of animal instincts, and not vulgar at all.

The project of using such occasions as these in order to develop both knowledge and character in the child demands that we accept them as interesting and opportune, that we proceed to guide and develop this interest into some of the numerous connecting avenues, unknown to the child, which will quickly carry thought and emotions deep into the wonders and romance of life, stretches which only an adept at vulgarity (which the child is not) could vulgarize.

To use these incidents in this fashion requires some knowledge of facts and freedom from embarrassment, but no more of either than can be gained by any intelligent person. For example, in the case of preliminary acts of courtship the details of behavior in both sexes should be noted, and then the whole question of the ways in which different animals behave during courtship can be opened up. What are the cries, calls, songs of courtship, among animals? How do they behave at this time as compared with other times? Special attitudes, motions of parts of the body—as wings, tail-feathers, neck-feathers, etc.? What are the differences in behavior of the males and the females? How do the males behave toward one another? What are the differences in structure and appearance of males and females? Work out together answers to such questions, from books and nature in some of the more striking examples in the animal kingdom such as: Pea-fowls, ruffed grouse, song birds, horses, cattle, deer, seals, cats, dogs.

In cases of courtship, as well as in cases of actual mating, a most interesting series of questions arise about the offspring of such a mating. How many offspring do such animals produce as the result of one fertilization? Does the mother lay eggs, or does she bring forth her young alive? How do the parents care for the young before and after birth? Are the father and mother of the same “strain” or “breed”? What does this have to do with the kind of young they are likely to have? What is the difference between a thoroughbred

and a scrub? Is it easier to prophesy the nature of the offspring when both mates are of a "pure" breed, or when both are mixed? What can be guessed about the offspring of this particular pair of parents? Will they inherit the body colors of the father or of the mother? Are there any other characteristics we can form an opinion about?

Such excursions as these into the nature of animals can well introduce to the essential points about human reproduction, courtship, family life, care of young, inheritance, and the ways in which we are like and unlike the animals in all these things.

Project 15: To Establish Early Habits, Ideas, Desires, and Ideals of Manliness and Womanliness.—Of course the meaning of manliness or womanliness is a different thing to boys or girls of different ages, and it should be a growing thing all through life. Due to their associations with older people, if these are happy, and to their dramatic imaginations, it is very possible early to inspire children with the wish to be men and women and to assume something of the spirit of these ambitions ahead of time. Of course, what we must strive to get is that they shall take on in practice at a given period only *that part of the ideal which is suitable for the time*, together with the ambition to *keep right up to date* in the matter all the way along, with a lot of pleasure both in their present practice of manliness and as they see it in their anticipations. We must avoid the caricature which would arise if a twelve-year old child should try to assume the qualities of a mature man or woman.

The first step is to create the desire. This is to be accomplished by bringing the children into contact with somewhat older people of their own sex who have fine, inspiring qualities, in such a way as to arouse their interest, admiration, and affection. For the average boy or girl, nature will do the rest. He will begin to imitate. This contact and imitation should be supplemented by intelligent, convincing propaganda in respect to vital human traits. The next step is to convince the children that they can become just about what they want to be; that they alone can insure this; and that they must take on some of what they finally want to be *now*, and then grow in manliness and womanliness continually. The third step is systematically to develop somewhat definite ideas and standards of the kind of men and women they want to be, by giving them a touch of biographies suited to their age. These may come from real life or from fiction. These should include both "horrible" (but *real*) examples, as well as those suitable for imitation. The fourth and most difficult and vital task

of all is to get them to accept, in practice, just that part of the idea which is implied at their present age. The manliness of the period just ahead is much more likely to appeal to the boy than that which belongs to his own time! Manliness for a boy of this early school age is not a very "spiritual" or even melodramatic thing. It probably ought not to have much of the "Fauntleroy" quality, and yet in avoiding this there is no occasion at any age to go to the other extreme and give the boy the feeling that to be manly means to be a "rough-neck." There is plenty of good territory between these extremes. We shall probably serve the boy of this age best if we can couple the idea of manliness with strength, courage, self-reliance, skill, enterprise, versatility, fairness and honor, reliability, and a positive distaste for what is mean and sneaking. He should think primarily of what these qualities mean as they relate him to other boys in play and in school work, both those stronger and those weaker than himself, to his mother and sisters, and to his family and his "gang" as the groups closest to him. Of course we know that all this means "*boyishness*." But it is better to have him *know that boyishness is merely "manliness"* at his age. Finally, we must see that he gets all the premiums of satisfaction and joy out of being manly which he thought he would have, both in reward for his effort and as an incentive to keep up the game.

For the most part, we have meant by "womanly" to cut out most of the things mentioned above as manly, and to substitute gentleness, modesty to the point of diffidence, neatness, and refraining from activities that tend to be rough or boisterous. But anti-boyishness is not the essence of womanliness for the girl. At this age we want to get good substantial human qualities. Most of the terms used above to describe manliness are equally suitable as traits of womanliness. It is not the time for strong differentiation between boys and girls. These somewhat premature things will fade away from our ideas of womanliness for a girl, and we shall want her to strike for just about the same qualities that are mentioned above for the boy, and shall train the girls by very much the same kind of practices as we prescribe for boys. Any difference from the other which either sex needs at this age will probably come somewhat automatically, by association with and unconscious imitation of the grown-ups of their respective sexes. There is always likely to be too much rather than too little of this imposing our adult qualities prematurely on children. Furthermore, womanliness as conceived to-day is very different from the "ladylikeness" of the past.

In later periods of puberty and adolescence, manliness and womanliness (which are, of course, sex conceptions and sex terms through and through, and belong to the whole of life) will naturally begin to diverge from one another more and more, especially in their emotional and esthetic elements, though not in the fundamental features of sound human character and conduct. There are enough important and positively attractive elements in both of these ideas of manliness and womanliness, in each of the stages of youthful development, to motivate the purposes of girls and boys alike, if we will only see that the children are not robbed of the appeal of these ideas by artificial conventions and restraints, and are rewarded by our confidence and our enthusiasm in their efforts and successes. Anything of worthwhile character that we can get our girls and boys to adopt which is true to these two terms, is sex training of the very most vital sort, even though the term sex may never be mentioned.

Project 16: To Make Full Use of the Aspirations and Purposes of Life.—While naturally the plans for life will be more definite in later years and will exert still more influence then, this period and the next are not too early to get the child to begin to look ahead to the kind of life and relations he wants to have later. The important thing is not that they should hit upon exactly the most probable or satisfactory future plans—whether it be to go to the circus next year, to surprise mother with something nice at Christmas, to win the essay prize in junior high, to “make” the team, or to be a Red Cross nurse or the president of something. The valuable thing is *to form the attitude and habit of looking ahead, of considering the future in guiding present conduct, of doing without things now which may interfere with more desirable things later, of comparing the attractive objects and goals, and of applying the “scientific method” in choosing them.* In a word, this project is to develop character by some conscious and voluntary choices and by control of the factors of life rather than by merely “taking things as they come.” This attitude and habit will be peculiarly valuable when applied later to sex choices and behavior. But in order to be available then, the child must have been convinced of the value and pleasure of such looks ahead and have some practice and reward in exercising present control in order to realize later plans and aspirations. To do this constitutes the project.

To train children in doing this sort of thing includes: (1) Electing all along the road, various future goals that really appeal to them now; (2) seeing that these objectives are not impossible ones nor too far away in time; (3) keeping the interest and anticipation alive

by having some of these goals "coming due" frequently, so that the child will not forfeit his goal by "breaking training" and will at the same time be continually getting a premium of pleasure out of his mastery; and (4) seeing that full satisfaction for the sacrifices comes whenever any goal is actually gained. The prime value of being adult in a world of children is that we can make the conditions of such experiments and can control and insure the rewards, favorable or unfavorable, as conditions demand. Of course, the whole value, from the present point of view, is lost if the expected reward either comes when the conditions have not been observed, or fails to come when the game has been played according to rule. (To be sure it may be necessary to teach the child that things in life do not always come out as we anticipate, and so to endure disappointment heroically; but that is another story, and plenty of opportunities will arise to give that lesson!)

Project 17: To Help a Young Girl Be Glad She Is a Girl.—There is something to be said in support of the view that it is not possible under the conditions of the present, and without the use of diplomacy, to make a girl genuinely glad that she is a girl rather than a boy. In so far as this is true, it means either: (1) That nature has given the female such a less satisfactory rôle in life that we cannot by taking thought (or we will not take the necessary thought) give her an equally pleasurable career with the male; or (2) that we, in a situation where the sexes are naturally equal, have given to boys and men the more stimulating and enjoyable opportunities by our artificial social conventions and limitations. *In either event, fairness, honor, and sportsmanship demand that the conditions of life between the sexes must be adjusted so that the girl can honestly, if she does not now have, and will on the average get as much pleasure in growing up through girlhood and in the anticipations of womanhood as a boy can get in his development and outlook.* Furthermore, this equality, to be genuine, must be positive and inherent in her own merit and efforts, and not in any degree take the passive form of making her the pampered plaything of men and a soft and idle parasite on male sex desires. This latter is a kind of artificial "consolation" prize, which we have given to women, accompanied by a pretense of chivalry, to compensate for the social limitations we put upon them. In so far as this exists it is the most degrading blot on the sex relationships of men and women.

In the author's opinion, there is nothing basically natural or necessary in any such handicap for women; it is merely conventional,

and can be corrected. Aside from the more sacrificing biological functions of reproduction and care of young, which are exclusively hers and impose upon her certain real physical handicaps (compensated however by certain high emotional satisfactions which men do not share), and perhaps on the average, a somewhat less keen physical sex satisfaction, there seems to be no essential reason why the feminine joys, taking life as a whole, may not be made as positive, keen, varied, and alluring as those of the males.

When we examine the conventions, on the other hand, we shall have to admit that some of these do unnecessarily handicap the life of girls and women and produce inequality of social and personal freedom for the sexes. Some of the more far-reaching and powerful of these may be listed as follows:

1. There has been a disposition in the past to allow to girls, during early girlhood, only those interests and activities in which boys do not care to indulge. We have assumed that active sex differentiations in emotions and interests take place early in life. To be interested in active and vigorous ventures has been stamped as "unladylike." In this way we have denied her the common childhood opportunity to enjoy to the full the activities that have no real relation to sex, or girls have had to take such pleasures in rebellion or surreptitiously. The states of mind imparted to the girl by these early conventional limitations often continue over into maturer girlhood either as a kind of sex snobbery and aloofness or as a hesitation and fear of going frankly about the business of being a free, friendly, self-reliant, and happy person.

2. The handicaps of the menstrual situation may be very real to the girl who has not been prepared to understand and to accept the pubertal changes as the most outstanding mark of her special feminine powers and privileges. There are certain days in the month when, for example, the average civilized girl is somewhat more limited in the freedom of physical pursuits, even if the matter has been so well presented to her that her emotional attitude toward the function is healthy. Unless she can be helped to find real compensations, this situation is unfair and is sure to impress her so.

3. Our social custom of demanding that the girl of adolescent age cannot initiate friendly relations, but must content herself with accepting or vetoing proffered friendships and associations with the other sex, unless she would run the risk of being classed as "forward," is a definite limitation and without doubt often leads to a sense of unfairness and to unhappiness and rebellion. This same conventional

limitation is upon women in some degree in the most important problem of all human life, namely, the selection of a mate.

4. There have been and are still many entirely unnecessary restrictions upon the personal and social expression of mature married (as well as unmarried) women as they seek a career. These inequalities relate to many human relationships—such as rights in property and economic independence, home control, chance for personal interest and expression, or for professional usefulness outside the home, and political and other organized forms of effort that give variety and zest to life. Not the routine and drudgery of continuous home-making or the tawdry and artificial amusements and make-believe social activities of women, or any combination of these can compensate for the limitations.

Owing to the splendid fight which women have been making during the last half century, a part of the limitations of the fourth class is rapidly passing. This will continue. The third class is very complex, and is probably the most difficult and important of them all. But the first two are the considerations which most concern us now, in our task of giving the *young* girl as great a confidence in her sex as the boy can have in his. This project in its fullness extends from the period of early childhood into late adolescence and on into maturity; but the discussion will be limited here to early life.

Briefly, then, we must make our girls glad they are girls, without trying to work up an artificial antagonism to certain boyish interests and attitudes by way of a sense of the superficial differences which we have formerly striven to get in girls. For example, we have referred to those “dirty,” “rude,” and “noisy” boys—or merely to “boys” in a tone which means all this and more. In doing this we have used precociously and unsocially the differences of the sexes. There is no gain at this time of stressing these differences. As a matter of fact there is quite enough natural *esprit* among both boys and girls at this homosexual period automatically to develop and fix the differences as much as needs to be done. We should rather cultivate unconsciousness of sex and emphasize for boys and girls alike during this period, *the ideas and activities which will give them common human endowments* of health, strength, both lively and broad interests, happiness, courage, initiative, skill, self-control, honesty, fair-dealing, and self-realization. To do this we must leave ourselves free to hold up before them during their childhood and *irrespective of sex, all* the forms of stimulation, interest, amusement, play, sports, hobbies, adventure, reading, associations, friendships, and other kinds

of self-expression *normal to human beings of their age*. All restrictions should be on the basis of individual capacities, tastes, and needs rather than on sex. In other words most of the boyish interests and satisfactions which would ever make a girl at this age want to be a boy can be just as open to girls as to boys, and more and more they must become so in practice. The way to make the girl satisfied with her sex at this age is to *remove all the unnecessary conventions and restrictions that have choked her pre-pubertal life, and to give her all the legitimate opportunities and joys of youth*. This is not so much a matter of teaching as it is of furnishing opportunities and in training the girls to make the most full and healthy use of them.

To make a girl go beyond this and take a positive added pleasure in her girlhood as such, we may begin to reveal and interpret to her sanely but optimistically the distinctive feminine incentives, expressions, and satisfactions that promise for the future and, at their best, yield forms of happiness more distinctly human than any which males normally have. Of course, this needs to be done without mushiness, and be coupled with her own purpose and success in progressing along the route of womanly development. To excel in womanhood should be one of the permanent and progressive aims all through girlhood. It is quite possible to make this additional emphasis on womanhood in such a way as not to produce antagonism to boyish goals nor the "superiority complex" referred to above, but among other things to give a basis for future understanding and coöperation with the other sex, with some exaltation of spirit in the thought of trusteeship for the race.

Perhaps it is a moot question whether we shall ever be able both to magnify to women the special satisfactions and duties of their sex and reproductive functions and at the same time to open up to her the full social, political, and professional careers of men. It seems as though there is an unavoidable conflict, at least to the degree that the average woman cannot have both careers to the full at once. *Whatever may be true here it is not a dilemma that needs distress the girls before adolescence*. It would seem the wise thing to show the girl the normal womanly function and make her rejoice in her capacities; show her the alternatives she has, if she should not choose this normal way or find it open to her; and in the meantime do everything we can to give to the single woman a perfectly open and equal field to any career her capacities may fit her for, and to make available for every home-maker such supplementary intellectual stimuli and social opportunities as will make unnecessary either the

futile pottering about details of super-housekeeping or the equally imbecile social devices commonly adopted to employ the time of idle women.

THE JUNIOR HIGH SCHOOL AGE—PERIOD OF PUBERTY:
12th to 14th or 15th year

Project 18: To Use the Differences Between Big and Little Boys or Girls.—Much of our efforts to educate children of this age, not merely in matters of sex and character, fails because it is not sufficiently concrete. One way of making sex development concrete is by definitely comparing the small boy or girl of the early years of the junior high-school age (before puberty) with larger ones of the senior high school—for the benefit and from the point of view of the younger boy and girl. This enterprise has the very distinct advantage that the small boy is looking admiringly ahead, often in spite of a good deal of badgering, toward the big boy. Some part of what we see in schools and elsewhere as “fagging” is accepted by the smaller child because of this admiration. Boys particularly undress freely enough together to make it possible to call attention to the chief changes in the body at this time. The point is that the boy ordinarily sees some of the differences and just thinks of them as belonging to *age* and *size*, or if they are connected with sex in his thoughts the connection is likely to be obscure or to be misunderstood. This is about the time the small boy should begin to understand the general *meaning* of these changes of body, genitals, hair, voice, etc., as a part of his own manly growth, and connect them up specifically with his earlier information about male and female differences and general development.

In a similar way the smaller boy should be made to observe and to understand the changes in interests and in general behavior and associations of the boys just ahead of him in development, and be helped to form opinions as to whether they are sanely solving their problems in a manly way. Examples of what is meant are seen in the way the older boy “acts up” before the girls, how he uses his increasing strength to “bully” the younger boys or the reverse, how he expresses his various dawning ambitions. It will be easier now for the younger boy to form standards and to see and judge critically the discrepancies and appreciate the triumphs of the older boys than when he gets to the heat of the same choices himself; and when he does come to these choices, his earlier reflection, taste, attitude, and

expression in the matter will help him see his own problems a little from the outside as well as from within. If the small boy is left alone in these comparisons he is likely to take it for granted that the big boy is right and is to be imitated uncritically. *Our task is to give him a critical attitude, without destroying the admiration for the more mature boy.* There is no better self-preparation we can make in the way of character and behavior for boys than just this of measuring consciously the older boy, and the youngster is keen for it. It is highly prophylactic and broadening.

What is suggested above about boys is probably true, with the natural changes, in at least a large degree, of girls; and can be used in a similar way.

Project 19: To Use the Facts of the Individual Sex Development.—The steps and changes in the child's individual development at puberty and adolescence can and should be made still more personal and concrete. The child himself will soon be going the way of the older child, and the object of all our teaching is that he may understand and have the spirit to guide himself well during this adolescent period. This is just the time, therefore, to show the boy or girl *how* and *why* he is destined to follow in the steps of the older brother or sister or chum. There are no more impressive facts in the whole range of human biology than those about the influence of the internal secretions (*hormones* or *endocrines*) which are produced in connection with the sex organs of both males and females. This is the most valuable time for children to have the remarkable romance in which the influence of the sex cells shows itself. The story of their own life should go back and show: (1) How they were originally formed and how their sex and other qualities were inherited from the combination of egg and sperm; (2) how their sex elements were soon put apart from the strictly body elements, but still within the body; (3) how these sex cells (naturally male or female in tendency), by their influence, helped to develop their male and female genitals and general sex characteristics before birth, have been operating somewhat inconspicuously during childhood, and are now ready actively to produce the special characteristics and powers of body, mind, and disposition which the bigger boys and girls are showing, and which they have seen all along in their mothers and fathers; and (4) how these mental and social differences, produced by the sex secretions, attract boys and girls and men and women to each other and make possible our homes, families, and society as we know it.

These facts cannot be repeated at length here.² The way these hormones, going to all parts of the system, influence growth at remote regions should be illustrated by referring to some of the striking differences between male and female animals, in organs, voice, disposition; and to the effects which castration and grafting the sex glands have upon these qualities. This work can best be done by the schools, unless the parents are willing to prepare themselves fully for the task. The courses in biology, physiology, hygiene, and physical education are suitable for carrying these facts and should never ignore them.

It is very important in this project that the parent or teacher shall not be satisfied with the facts alone, important and suggestive as they are. Through the human interpretation of them the child should be led to apply them to his own development and to appreciate that healthy development and conservation of the very desirable sex powers and functions are as much a matter of happiness, duty, and choice as is the possession of sound digestion, vigorous muscles, courage, knowledge, or athletic skill. Furthermore, the child should be made to see how health and fitness at this point are tied up with health, success, and happiness in most of the human things he is interested in.

Project 20: How to Use Constructively the Tendency to Masturbate.—We mature people have tended to place masturbation near the head of problems of sex in difficulty, especially for the boy. Our method of approaching the problem has been largely the appeal to fear and the dread of the consequences. We have used horrible examples of chronic masturbators to frighten the average child. We have threatened them, particularly the boys, with arrest of development, physical disintegration, loss of self-respect, moral deterioration, and with possible collapse and insanity.

The whole problem is a delicate one and much more complex than all this would imply; and before we undertake to educate our youth into a right attitude in respect to it we should ourselves understand it better.

Two sets of seeming facts have given us less confidence in this classic treatment of the subject of masturbation. In the first place, notwithstanding the fact that most boys practice it more or less, the average healthy, active boy actually finds that the amount of masturbation he falls into produces no harm that he can discover, except some

² They are briefly hinted in Chapters II, III, V, and VIII, and in other books included in the general references.

shame and worry and loss of confidence in his power of control. In the second place, some of the most careful students of the subject have made it seem probable that the most of these mental or nervous ill-effects of masturbation come from the fear and worry which arise because of our exaggerations, rather than from the act itself.

Making due allowance for what is to be said on both sides of this matter, the writer feels that the following is a fair summary of the facts as they now appear: The practice, while common among youth and occasionally seen even among animals, is neither a natural one nor physiologically necessary to the normal boy; the habit is formed not so much through actual sexual desire as from early, even infantile habits of getting pleasure from playing with the genitals, from rubbing because of irritations, through experimenting, through accidents, and from coaching by others; because the indulgence is solitary and easy, as well as keenly pleasure-giving, the tendency of weak or erotic, highly nervous, self-indulgent, imaginative, and idle individuals is inevitably toward excess; excessive indulgence of sex is certainly in some degree a physiological waste and a drain on the nervous organization of a growing body. It tends to increase the irritability of the sex organs and of the nervous mechanism controlling them, which makes the habit more fixed and more difficult to control. Even without any exaggerated cautions most boys of fair instincts would have at least a momentary revulsion of feeling at the end of the act, and few at that time could wholly escape the feeling that the practice is a nasty one. And, finally, such facts as these tend in themselves to make an excessive masturbator self-conscious and suffer some loss of self-confidence and of self-respect, and would blur the sensibilities of boys of finer grain who masturbate occasionally.

There are several "vicious circles" connected with the causes, practice, and results of masturbation, which must also be taken into account.

1. The whole genital area is highly sensitive and the reflexes which cause erections (and pleasurable sex-consciousness) are easily set off. This incites to handling, to experimentation, and to completed masturbation. Masturbation leads to increased sensitiveness of the whole sex reflex. *In a word sensitiveness leads to practice and practice, in turn, tends to increase the sensitiveness.*

2. There are often special points of irritation about the genitals, as irritation of the urethra. *This operates directly to encourage masturbation, and masturbation increases the irritation in the urethra.* In this and the preceding case the cycle may be interfered with by

removing all possible causes of sensitiveness and irritation, and by anything physical or mental which will discourage handling.

3. The act of masturbation is normally followed by an emotional reaction, which ranges all the way from the weak aversion of satiety to active disgust and remorse, depending upon the education and temperament of the child. In the mental conflict which thus comes about, the work of "conscience," even if it does not check the practice (as it usually does not), leaves a remnant of inner dissatisfaction and worry, or even of despair and neurosis in sensitive boys. This self-depreciative state of mind may make them more secretive, more solitary, and thus more exposed to temptation to repeat the act. This is to say that the *practice of masturbation produces naturally in some children emotional tensions which, quite in addition to the pleasure of the act, tend to make masturbation more certain.*

It is easily seen that these interlocked cycles of causes and effects must be broken up in some way if the child once enmeshed in the habit is to escape or even to keep it within harmless limits. We have seen that undue appeal to fear and threats and preachments may exaggerate rather than check both the practice and the connected emotions. It is necessary, therefore, that we adopt a more constructive and less morbid approach to the child. Masturbation must not itself, nor yet the condemnation of it, be made the central fact of the child's life. Furthermore, what we do for the child, to be most effective, should be done before the habit is fixed. It must be *prophylactic*.

The project of using to advantage this rather common phenomenon of boy life must include the following: He should be given an active, happy life, full of personal and social interests at his level; should be encouraged, therefore, to go in for sports, for study, for hobbies, for physical perfection, for good standing in his groups, for the personal qualities that make this possible, and for service and usefulness; should be introduced, at an appropriate age, to the fact of masturbation as only a subsidiary item related to his whole sex development; should come, normally before he knows anything of masturbation, to understand what the secretions from his testes are doing for his development into the body, the mind, the ambitions, and privileges of manhood; should be made to feel that he alone can insure that these secretions shall have a full chance to do their work; should be brought to accept the proud responsibility for this success and, because of this native and inspired interest in his future, should

come to have an unwillingness and distaste for doing anything which would limit his possibilities of happiness, self-confidence, and character.

In other words, the way to break up these vicious circles which encourage masturbation is to make masturbation *incidental*, and thus neither a chief joy nor a chief fear. To make it incidental in his life is to inspire him daily to conduct, habits, interests, pleasures, and companionships which make it a difficult practice both in respect of time and emotions; to give him the facts of his inner sex-social possibilities in such a way as to inspire positive and constructive emotions and attitudes and ambitions; and to surround him with all the home and other outer bonds which can demand his loyalty because they meet his needs more satisfyingly than he can meet them elsewhere.

Even for the boy or girl who has fallen pretty deeply into the habit, it has been shown that a teacher who understands can put these various facts with such a sane sense of proportion as to remove the fear and worry that may exist, and can often secure thereby at once a reduction if not an immediate elimination of the practice. Certainly nothing but a positive and hopeful look ahead, given with full sympathy and confidence, can help such a youth.

Project 21: To Prevent Sex from Becoming a Funny or Vulgar Joke.—If the followers of Freud are right in thinking that at least a main root of a feeling of humor about any topic arises because we have made an escape from some repressions we have suffered in relation to that subject, then we may charge up the strong tendency to find sex a funny thing to the reticence, taboos, and repressions which have long been associated with the idea. We have seen before that one result of our avoiding the free use of the great facts about sex has been to vulgarize the subject by driving the interested person to deal with the subject secretly and too often grossly. This has resulted not alone in misapprehensions and false emphasis, but in actually standardizing vulgar conceptions as the normal contents of the idea of sex and as a supreme form of humor.

Clearly, in so far as this diagnosis points correctly, we must do two things if we are to overcome this acceptance of sex as funny and to diminish the pleasure in vulgar interpretations of sex, which are joint products of the same perverse situation. In the first place we must remove the repressions, in so far as this can be done, by a thoroughly scientific, fine, wholesome, and above-board treatment of sex as it relates to human life. This is one of the basic reasons for sex education—to get the freedom that comes from truth and from the

understanding of it. Supplementing this, we must educate taste and preference in relation to the kind of emphasis that may be put upon sex. How can we develop a taste in youth, which prefers fine views of sex and distrusts and revolts from coarse and vulgar views of sex? Apparently, it is exactly the same problem as the development of likes and aversions, preferences, and tastes about food, literature, or anything else. It is primarily an emotional and esthetic, rather than an ethical question.

Taste always grows by what it feeds upon most happily. It is part of a "conditioned" reflex. It is a state of the habit-feelings which "hangs over" from pleasure and satisfaction in any experience. If we can give the knowledge referred to above, and can interpret step by step the meanings of these facts so that our interpretation can capture the imagination and thrill the emotions of the child pleasurably; if we can associate these happy feelings with the views, character, lives, and influence of the friends that the boy or girl admires most and gets most satisfaction in; if we can keep the whole high aspect of the subject associated with such comfortable inner feelings and with the aims and purposes he has accepted for his life, we can build up the taste and attitude we want. By the reverse process we can help create a positive distaste for the opposite thing—the vulgar story, the smutty allusion, and the lustful rounder. Clearly we cannot wait for adolescence to begin the formation of these tastes and preferences. We must begin at the beginning, as we would if we wanted to determine the child's taste for music or literature, and follow it through the whole of youth. Adolescence, however, is a peculiarly sensitive time, and the testing time, for esthetic attitudes about sex.³

Project 22: To Cultivate Story Telling as a Means of Refining the Smutty Story.—The smutty story may appeal to boys and young men either because they have a taste for smut or because they enjoy a bright, witty, and pointed story. There are then obviously two ways to approach this situation: (1) We may undertake to change the taste in respect to vulgarity;⁴ or (2) we may broaden the conception of the fun to be had by way of clean stories, and cultivate the youth's ability to discriminate the humor and the dramatic elements in such stories, and to tell them well.

Many people enjoy greatly the telling of a good story well or cleverness at repartee, both because they like to do an artistic piece of work and because they prize the approval that comes from a pleased

³ See also Chapter XVIII.

⁴ See Project 21.

audience. One main reason why smut is included is that it is, in many groups, the cheapest and quickest way to get the rewarding laugh.

To meet this situation it would be a good practical project in boys' work of all kinds to include story-telling among the arts and hobbies that are encouraged. The search for and collection of effective new stories, the weighing or discrimination that throws aside pointless or shoddy or merely vulgar stories, the practice that gives ability to get the most out of a story in the telling, are all valuable in furnishing a social asset of no mean merit, as well as in refining the sense of humor itself. One's taste in stories can be trained to the point of rejecting the dirty form of sex stories as cheap even from the point of acceptable and effective story telling.

Project 23: To Use the Fickleness and Changeableness of Interest in Youth.—Usually we older people find it rather harassing to keep up with the quick exhaustion of a subject and the changes of interest in children and early adolescents. With great pains we fit them out with what they think they want and soon the whole layout is entirely out of date, and the boy or girl is as enthusiastically seeking a wholly different thing! We can see by the way in which children shift their games from season to season and come back fresh to the old favorites that the thing goes by ebb and flow, and in longer or shorter cycles. This is not a sign of weakness at this age; it is a kind of trying out, a sign of variety in interest, and a basis of selection of interests, a means of developing breadth and versatility, and a real godsend to the alert educator of character.

If we want to contribute to character we must lend ourselves to this situation and use it. The attitude of the teacher and parent should be to study the tendency and to take advantage of it in order to get the child acquainted with, and somewhat skilled in, as many as possible of the wholesome and vividly engrossing things to which a young boy or girl can turn attention. Of course we should see that he learns step by step to compare these interests, to apply the scientific method in selecting them, and gradually to give more time to some than to others and thus to build up a group of the most attractive and valuable as his special hobbies through adolescent life. In a word, these easy fluctuations of enthusiasm give the best possible basis for the exploration and selection of goals in the use of leisure time and of excess energy—a most important item in general character education.⁵ Of course, as time passes we lend our influence

⁵ See also Projects 12 and 13.

tactfully to secure power and attitude of concentration of interest, and of continuous effort upon certain enterprises. We want to use this fickleness without allowing it to become permanently fixed.

This is related to sex training and behavior by the fact that the boy or girl who has numerous wholesome, active interests and hobbies is more likely to be healthy in body and mind, and thus less inclined toward morbid and perverse sex practices; and at the same time to have less time and energy to fall into them. Furthermore, when the days of love and courtship come, such training as this will furnish other human interests which combine wholesomely with the sex motives to produce poise and sense of proportion. Boys and girls trained alike in the love of the great natural forms of expression will continue to enjoy them in connection with their courtship.

Project 24: To Use the "Gang," as Transitional from Individual to Social Attitudes.—During the first ten years of life children are individual, rather than social, in their interests and games. Even when they play together there is not much team-play. One of the very real problems of early life is to enable the child to pass readily and happily from the more selfish individual stage into an attitude and habit of coöperation, where consideration and "give and take" must prevail. The "gang" is the result of a dawning of definite social interest and attraction; and the fact that boys prefer to run with boys, and girls with girls, grows directly out of their normal sex development. This means not merely that boys and girls have not yet discovered each other. It is a positive attraction *within* the sex. This sex attraction may, as we know, become excessive and perverse, and may linger abnormally long after childhood; but in itself between members of the same sex it is a normal, natural sex attraction.

We have come in recent years to recognize the value of such natural, self-selected groups of boys or girls which are formed through this impulse, for social, moral, and religious instruction—whether in Sunday schools or in the various boys' and girls' clubs. As boys and girls are thus adopting the social attitudes, interests, obligations, and loyalties along lines of least resistance within their natural groupings, it is the very time and occasion to even up and solidify the sex knowledge and attitudes that have been emphasized thus far from the point of view of the individual boy and girl. The appropriate maturer person, perhaps a young person of their own sex of college age, can do much to create a group sense and standard of manliness or womanliness and fitness by appealing to the boys or girls in the spirit of gang public opinion and loyalty. In doing this he should make the

most of the individual facts of sex development, manliness, womanliness, courage, adventure, loyalty, honor, and fair play; and show how these qualities are now making their group attractive, how the lack of them would at once break up their association, and how these very things will through life better enable them to command the regard of their own sex.

It is very important at this point that the home of the boy or girl fully recognize and use this gang attraction. The home should be open to the members of the gang. Indeed, they should be invited, one or two at a time, and made a part of the house group. Occasionally invite the whole club, and give them the time of their lives. Help them plan their organization. Respect their secrets. Help them devise initiations. Parents can do nothing else at this period which will so make the home seem worth while.

Project 25: To Use the "Gang" as a Means of Transition to Wholesome Sex-social Attitudes.—The "gang" of boys or girls comes together, as we have seen, under a sexual attraction which prefers persons of the same sex. This love of one's own sex very largely excludes thought or care of the other sex. Indeed boys and girls while under the spell of these exclusive group loyalties may feel even a kind of antagonism toward the other sex. All of this seems to have some definite social value in that it tends to prevent a premature and too active interest of one sex in the other. Nevertheless this temporary exclusiveness should not be artificially exaggerated by the elders into sex snobbishness or antagonisms.

During late puberty or in middle adolescence, there ought to begin a wholesome turning of the consciousness of the boys and girls each toward the other. It is valuable in many ways that this consciousness of the other sex should at first take a somewhat general form rather than a too definite stampede of individual boys and girls toward one another. To make this consciousness take a general rather than a too highly personal form at the outset, the early adolescent boy and girl groups may be brought together in amusements, games, and other undertakings which call for mild coöperation; or even with some competition, in which there are events so adjusted to the particular strong points of each sex as to give neither an unfair advantage. Parties or dances or exhibitions, given by one group in honor of the other, couple the guest-host relation with the sex relation, and also allow the beginnings of social contacts without making any individual boy or girl too responsible for any other. Or both sex groups may be brought together as guests by a family, or by older college

men and women, or by a suitable organization concerned with young people. Coupled with some simple explanation to each sex-group of the meaning of these dawning interests and a new magnification of our old ideals of manliness and womanliness in the treatment of the other sex, such group associations are greatly worth while. There is, furthermore, a distinct gain in presenting these standards to the group rather than to the individual at this stage, because we can thus avail ourselves of the mass emotional psychology.

The goal of this project is to introduce the individual to the other sex *along with the rest of his group*, so that the whole matter may not take on a too personal aspect, and so that a boy will not stand out as the target of attack and teasing by his fellows as he would if he were to associate with girls without them. This isolation of the individual from his group at such a time arouses sex consciousness unnecessarily and often unwholesomely. Contacts between boys and girls in this somewhat wholesale way by classes or societies or clubs is a most desirable intermediate step in sex relations between mutual neglect and individual love-making. Personal sex attractions between individual adolescent boys and girls are likely to be much more wholesome if these group ideals and attitudes have been soundly built.

Project 26: To Use Physical Exercise and Measurements Educatively.—During this period, if not in the preceding, the general problems and methods of physical health and growth ought to be made very concrete and personal. It is not enough that the child be taught what is good, nor yet that he exercise and live somewhat blindly by rule of thumb. These must in some way be connected closely with each boy's ambition to be a man, and the girl's hope to be an attractive woman. Of course manhood and womanhood should not be allowed to be merely a matter of physical perfection; but this is a very good starting point for a healthy, successful life. To this end certain standard measurements should be made of every child; he or she should be led to see how these measurements compare with normal children of similar age, he should be shown what kind of exercise, games, and living will enable him to overcome his deficiencies and bring about good all-round development. Children should be encouraged, interested, and led into taking up this task of reaching their manly or womanly physical perfection; and should be reexamined each half year or so and shown how they are succeeding or failing. In some such way as this a physical director or physician, or some one guided by these, can bring the boys or girls to an intelligent interest in their own growth, and use this to educate

them both in what they may expect of themselves and in the means by which they may get what they want. This, of course, can and must be done in such a way as not to develop any morbid attitudes about their health.

Some educators feel there is danger of morbidness merely from such regular attention as that outlined above. Certainly if it is done intelligently there is no more danger of injury from this than there is from the occasional mental tests which most schools are giving. Both physical and mental measurements are capable of much more effective use in training character than we have yet made of them, if we would only find ways to connect with them objectives and ambitions in life less superficial than "grades" and "passing." The essential task here is to connect these steps of personal development with the sex goals of genuine manliness and womanliness. That is to say, few boys or girls are sufficiently interested in health or perfection as an abstract thing to pursue the necessary regimen leading to sound body and character. On the other hand, there are few boys or girls who can resist the threefold practical appeal that can be made about: (1) Their own desires and hopes of manhood or womanhood; (2) the desire not to fall behind what may be taken as normal progress each year, if they only know what that should be; and (3) the zest of play and sportsmanship which the wise physical guide can suggest as the means of reaching these goals of male and female perfection and attractiveness in body and mind.

Project 27: To Use the Girl's Wish to be "Attractive."—In a sense, attractiveness is included under the ideal of "womanliness," which we have already considered in the preceding project. However, without taking anything from this full conception and purpose of womanliness, it is worth while, because of its keen interest to the average girl, to deal with attractiveness as a special ambition. At this age girls are likely, whether they have begun to think much of boys as individuals or not, to be very much concerned with their general appearance, dress, hair, and the like. No group of girls ought to be allowed to go through this stage of feminine interest without having some wise, young matron go carefully over the whole question with them. The object is to establish in their minds a full and natural rather than a partial or a pious idea of the nature and uses of the girl's attractiveness. Such a teacher can begin wherever the girls happen to be most interested and can finally make them confront the most vital phases of the question. The following series of questions and topics will serve to illustrate what could be done by a suitable

person in a Sunday-school class, a girls' club, or in any other such girls' group: What are the things that go to make a girl look attractive? How handle the clothes? The hair? The complexion? The nails? The mouth and teeth? What attractiveness can come from natural health, and exercise? How much is inherited? How much not? What is added by artificial care? What effect have facial expression, gesture, and speech upon attractiveness? What determines smiles or frowns or giggles? What part does courtesy and good-will play? Is facial appearance the only element in attractiveness? Is this enough to hold our friends? What other things count? Are things like voice, "manners," disposition, temper, thoughtfulness, consideration, truthfulness, and reliability inherited, or can they be cultivated? Have they anything to do with attractiveness? What is the *use* in being attractive anyway? Why do we care to be attractive? What kinds of attractiveness are most likely to bring the most happiness and lasting satisfaction to oneself? To others? Is there any practical connection between one's own happiness and that of others? What are the most satisfying qualities (to you) that you find in other people? In other girls? In boy friends? What kinds of attractiveness are most likely to hold friends? While one is thus developing the simpler forms of attractiveness of body cannot one just as well add, consciously and carefully, those more lasting kinds, so as to have both? Is there any conflict between them? As you look at the mature women of your church or neighborhood, or your teachers, what are the qualities you like most in them? What mature men in the community seem most admirable? What are the things that make them so? What kinds of boys grow into this sort of men? What character qualities do you like to see in your brothers, cousins, boy friends?

Such a teacher in a half year's time could, without preaching or dogmatism (guiding the experiments and practice of the girls as well as their thinking), help the girls establish standards and ideals of personal attractiveness in body and character which would be of great value to them at once, and which they would carry into family and social life. And this would be infinitely more valuable than a year given to Jewish history or to Paul's letters, by a giggling group of school girls who are thinking of little but how to "make themselves attractive."

This project is only a sample of scores of others which border closely on the sex impulses and relations and which teachers of insight can treat in a similar spirit. Samples of these are, friendships

between the sexes, good times, how to entertain friends, the social conventions and etiquette, good taste in social relations, familiarities and liberties, the influence of right-minded girls upon their boy friends or vice versa, and the attitudes of adolescent boys and girls to their homes and parents.

THE PERIOD OF ADOLESCENCE: HIGH SCHOOL AND COLLEGE AGE

Project 28: To Use a Boy's First Loves.—Boys differ greatly in the age at which their first conscious love for a girl or an older woman begins. It may occur back in the preceding period, before any definite physical sex desires appear. Such a situation, which is too frequently an occasion for sarcasm and cheap humor on the part of elders, can and ought to be used for very definite results in shaping the boy's character and his attitude toward matters of sex. Probably there is no episode of early life which better illustrates how stupidly parents and friends of the boy or girl may misuse their opportunities for constructive education.

The project should always be adjusted closely to the actual conditions. The manifestations will differ with age. With the boy of high-school age there is likely to come active courtship and love-making. With the younger boy it will be much more roundabout and secret. It may even involve a great aloofness from the loved object and require the services of a go-between. Whenever and however it occurs, it is a peculiarly favorable opportunity for the parents (or other friend) to help the youth, and, rightly handled, is a very definite advantage to a boy or a girl.

The usual teasing and facetious references to the boy's awakened interest in the girl produce two very definitely hurtful results. In the first place he is led to feel that his parents regard sex and sex relations as funny and as a subject for jesting. The facetious treatment of sex is the handmaid of vulgarity in respect to sex, whether on the street or in the home. In the second place, he will sense more or less fully his parents' injustice to him and will increasingly resent it and will withdraw emotionally from them. His instincts in doing so are perfectly right. They are both barring the way toward his development and closing the door of confidence, which they ought rather to be striving in every way to keep open. Indeed parents can afford to go much out of their way to enlarge and enrich the sympathetic understanding between themselves and their children at this period of their lives.

The father should firmly restrain his mirth and meet the occasion about as follows: He should go back in thought to his own first love, and in spirit be something of a boy again; he should find informal ways (if he has not such relations with his boy already) when they are alone together, to refer tactfully to the boy's new devotion; he should confess to his son something of his own first love, how he felt about it, indicate rather than state how there was nothing coarse or gross in his attitude, how this love made him want to protect the girl from anything evil whether it came from himself or another; he should stimulate the boy to practice always sincere, generous, and manly relations toward the girl; he should show the son how this was the beginning of the very thing that he now feels for the boy's mother; he should assure the boy that the high and clean feeling that his son now has is not something funny or utopian, but is the *real* thing and that he has never before been so truly his real self; the father should suggest how life and experience, if the boy remains true to himself, will ripen this love into the finest relations we humans know; he should show how all the courtesy and gentleness and chivalry, which the gentleman feels toward his mother and sister and toward women in general, grow immediately out of this which the boy now feels. The father may suggest that these early loves do not always last, but that the boy can nevertheless make permanent the finest things of this love. Thus he will always have a gratitude for this first sweetheart, and will be inclined to bring these fine attitudes toward every sweetheart he may have.

In an entirely similar spirit the mother ought to make her contribution. Probably there will never be another chance, until the boy is engaged or married, to have these things interpreted to him by a clean, mature woman; and his spirit is now peculiarly fit to receive such an interpretation as his mother can give. She should reveal to the boy how a fine girl or woman feels about the devotion of the right sort of man, and in what spirit she holds and prepares her life for this. She should use the boy's desire for constancy and faithfulness on the part of his sweetheart to let him see how happiness can grow only out of *mutual* faithfulness and cleanness. She should tell him something, too, about the inner physical development of the girl of this age, which is running parallel to the inner development in his own case. He should be made to see the bearing of the physical development upon love and life and happiness. This project does not call for moralizing and exhorting. We only need to reveal and to interpret instead of to ridicule, in order to make the most

of it. The corresponding project of making the most of an early love on the part of the girl is entirely parallel and similar, but calls for some modification adjusted to her special emotional psychology.

Project 29: To Use the Facts about the Development of the Other Sex.—There is always a question in the minds of teachers whether boys and girls should be given to understand the sex development of the other sex, and to what degree. It appears to the writer that some appreciation of both the parallelism and the differences of development should come during early or middle adolescence. It is desirable in order both to prevent ingrowing curiosity on the subject and to aid in an intelligent and practical adjustment of the mutual ideals and conduct of boys and girls during this difficult period. If they can be brought to appreciate why and how each sex is inevitably being prepared for its mature functions and place in social life, and that these differences are not blind differences of fate, or of mere individual whim and caprice, young people will be in a position to study and prize, rather than resent, the situation which arises.

Probably the very best occasion to learn profitably of these sex developments in connection with love has been indicated in the preceding project. If it can not be so favorably staged, still occasion ought to be found to do what was indicated there. Probably the mother is the best person to do this, whether for boy or girl. If the mother is not fitted, then the most intimate and prized older friend of the child's own sex should undertake it. The best results in the project call for personal rather than professional agencies—the "big brother" or sister, the favorite teacher, the scout master, the uncle or aunt, rather than the class at school or at the church, the medical adviser, or the printed page. Perhaps the general knowledge that should be imparted and the spirit in which it should be interpreted are sufficiently indicated in Project 28. Each should be made to understand the principal physical changes taking place in the other, how the internal secretions operate to bring these about, the changes in the feelings, interests, ambitions, the results of these in bringing the sexes together, the somewhat volcanic and fickle emotional life which may grow out of these inner changes, the safest ways for the young people to adjust themselves to one another and get the best from one another without mortgaging their whole future happiness and honor.

Project 30: To Build up and Use Effectively Such Attitudes as Sense of Honor, Square Deal, and Chivalry, in the Boy.—These are really some of the special emotional and intellectual aspects of

the quality of manliness, suggested earlier.⁶ The foundations for them must be laid early, and constantly builded on throughout youth. This time of life, however, is the time at which the nature of the boy is most vigorously alive to these social ideals, and at which his attitude is finally determined for life. Particularly is this true as these ideals apply to sex and sex-relations. There are two elements which must enter into such teaching in order to make it effective. The teaching must carry, from *male sources* in whose experience, vigor, and fineness the boy must have the utmost confidence, the most fair and convincing statement and interpretation (both in words and life) of these manly qualities which combine both virility and self-restraint. Their relation to his own happiness, self-respect, acceptability, progress, and usefulness should be made satisfying to him. He must understand that all of them involve a conflict between crude selfishness and the social spirit; that this may well be a difficult conflict; but that all the character and higher social progress human beings have gained have come through winning in just this conflict; and that it pays large dividends in satisfaction and happiness, if we really win in it. To win in this fight is exactly what humanity at its best means by the terms man and gentleman.

In the second place, there should come to the boy through the best *female sources*, in just the same spirit, what real women feel about a man who has full individual strength, desires, and ambition and can yet control these out of a spirit of honor, fairness, democracy, and chivalry toward women. The average adolescent boy with a fair start in social education cannot wholly resist such a combined showing, particularly if it can be coupled with an understanding love for a sweetheart or a favorite sister.

Project 31: To Build up and Use the Right Feminine Qualities and Attitudes in the Girl.—An emphasis and technic similar to that outlined in Project 30 can be used to develop corresponding and answering ideals, qualities, and attitudes in girls. The two projects might have been combined, but for the fact that these qualities of womanliness and manliness at this age, in spite of their general similarity, do embrace certain distinctive elements. For example, girls quite as much as boys should achieve courage, initiative, ambition, fairness, honesty, honor, square-dealing, a democratic or non-exploiting attitude, and the like. These are human rather than special sexual qualities; and yet they must underlie any fair sex attitude—whether male or female, and each sex gives to each of these qualities a flavor

⁶ See Project 15.

of its own. For example, to say: "Be strong like mother" ordinarily means something a little different from being strong like father.

There are, moreover, certain peculiarly feminine qualities which either by nature or by conventions may match such male attitudes as restraint of passion for the sake of the mate, and the conversion of mere strength to tenderness, chivalry, and protection of the weak by the strong. For example, many biologists hold that there is a fundamental sense in which the female has hereditarily, more than the male, a function of *conserving the racial characters*. Certainly the carrying out of her special biological function of reproduction and care of young puts her in a position of responsibility for conserving and passing on the best social results. Other such aspects of womanliness are: An appreciation for male restraint and chivalry without any taint of losing personal independence by becoming parasitic upon strength; a sense of power over men by virtue of her attractiveness, with an attitude of using this power for social rather than selfish ends. Translated into conventional terms which are passing somewhat out of modern use, these expressions include poise, a certain combination of modesty and strength in influencing the male (as chivalry includes a combination of strength and restraint), purity as a social obligation, a restraining rather than an inciting attitude toward the male, and a sense of obligation for conserving and "mothering" life.

As in the case of the boy, these qualities and ideas and attitudes should be interpreted to the girl both from the male and female points of view and by those persons who can do it most truly and convincingly.

Project 32: To Use Social Pride Effectively.—A considerable percentage of adolescent young people can be approached both effectively and wholesomely through their normal social bonds. In their contacts with their families, their "gangs," their "sets," their clubs, fraternities, and the like, they acquire a certain respect and responsibility for the standards of the group. This is accompanied by a feeling of pride in these standards and a sense of loyalty to them. Most thoughtful people realize that any of these, from family pride to patriotism or sectarian zeal, is capable of misuse; but unless one is a complete anarchist one also realizes that all social cohesion and progress that mean anything rest upon this spirit. Of course there are other emotions which associate with this social bond—as anxiety about being accepted, and fear of disapproval. These latter motives are negatively repressive, however, and cannot be used safely

in a wholesale fashion for education. Pride in the standards and achievements of a group, on the contrary, is more objective and constructive. It certainly can be used effectively to gain thoughtfulness, consideration, and self-control in respect to sex. A fraternity man or woman who might be unwilling, from a merely self-considering point of view, to lead a socially acceptable sex life may be given such pride in his family name or in his fraternity ideals and standing or even in the college honor as to be quite willing to adopt the social point of view and practice.

A still more intimate and somewhat higher form of such pride may be built up about the future family that the young man or woman hopes to have. This loyalty to the requirements of these future relations is about the finest and most constructive form of pride which we can entertain. Its greatest practical value is in guiding the individual during the late adolescent period.

Project 33: To Use the Period of Courtship.—In Project 28 an effort was made to use the emotional state of a first love to introduce to the youth the meanings and possibilities of sex. Usually somewhat later than this incident comes the opportunity carried by actual courtship among youths and maidens. The relations which are fairly connected with courtship in its broadest sense extend from mere casual acquaintance and flirtation to the most devoted and exclusive attachments and love-making. Space will not allow us to take up each of the problems included in these sex relations of young people who are in the midst of their definite sex attractions and adjustments. Here would be included the spirit and technic of courtship—as the problems of flirtation, kissing, and other such liberties, questionable dancing, chaperonage, the general attitude of girls toward the young men of their acquaintance, the mutual “rights” or duties of parents and their children in these affairs, engagement, and its privileges, and others of similar import. The most that can be done here is to indicate certain broad suggestions for the guidance of those young people who want to make the most of their love life.

This, of course, is the period of application and testing of the attitudes and ideals and knowledge already gained by youth, as well as of the devotion, wisdom, and tact of the parents and friends of the young people. At its best this period of love and courtship brings, along with its stimulation of the physical sex yearnings, the most positive feeling of consideration for the other sex and the most open mind to the higher aims of social security and welfare which the boy or girl has yet had. Everything, therefore, points to the

most persuasive use of these unselfish and generous motives at this time for their full educational and restraining value.

Everything we know about human experience convinces us that we cannot meet the needs of this time of life by preaching, commands, prohibitions, threats; nor, on the other hand, by neglect, and merely leaving matters to take the natural course. The suggestions or appeals or guidance which we offer must be based on the confidences already established through the whole of our past relations, must give a reasonable and constructive interpretation to the youth, of the situation in terms of his own desires, tastes, aspiration, loves, ideals, motives, and powers. Unless by this time we have given him a democratic attitude which says that no one is entitled to any special privilege in sex which may not be equally open to all; unless we have given him, even more, the attitude of the generous gentleman who prefers not to claim even what might seem to him an equal share of "rights" for fear that he might take advantage of another; unless something of protection and chivalry and human service is in his philosophy of life, we shall find it impossible to make this period mean what it ought in the life of the boy or girl. Nevertheless we shall never again have so good a chance as this to make a final appeal for these attitudes. The whole of the courtship should be a project in making honorable and considerate choices of conduct. For the boy, probably the best test is to induce him to apply to himself, in his relation with every girl, exactly the rules he would want other men to apply in relation to the four women that come closest to his life—his mother, sister, sweetheart or wife, and his daughter. These are his people, and he cannot justly claim for himself privileges which they may not claim, or which other men should not claim with them. For the gentleman, it makes no difference that a girl may be of a lower social level. For him indeed the challenge for protection is greater in proportion as there is need of it.

For the girl of equally generous training, perhaps the most valuable appeal relates to whether she shall act in such a way as to make a decent life *easier or more difficult* for her brothers, cousins, friends, and sweethearts, by her attitude, dress, conversation, and behavior.

For boys and girls alike this period is the time to do everything we can to get the acceptance of some such spirit and program as this: To use the sex life in such a way as to run no risk of injuring any one else in self-respect or in respect to happiness, but rather to see that it shall build up the character of oneself and of other individuals and safeguard our best social institution, the home. The

stage of courtship should be used to crystallize this standard of being worthy of the sweetheart and all the future relations, and once having this standard and purpose fixed in them on high social ground, the particular episodes of courtship may be left to the young people.

Project 34: To Use Wisely an Ideal of Continence.—In Chapter IV, an ideal was announced in relation to human sex conduct. Briefly this ideal was stated thus: Abstinence on the part of both sexes before and outside of marriage; faithfulness of both sexes during marriage; and temperance in marriage. No one claims that this ideal is reached by the majority of human beings. The critics of this ideal say that this fact alone shows that this is not a “normal” human expectation or capacity. They claim that it would be more sane to admit that this extreme ideal cannot be made real, to set up lower ideals that are in reach of the average person and then to combine our resources to attain these lower but practicable ideals. They claim that the feeling of success following from reaching the lower ideal would lead more rapidly to the gaining of the best results possible to humanity than continually seeing ourselves defeated through our failure to reach the higher goal. It has also been urged by some that humanity, even if it could thus control its sex expressions, cannot do so without producing emotional disorders which would be worse than the irregular sex expressions. This last assumption is, the writer thinks, a purely gratuitous and partisan one, based upon the fact that it has been shown *possible* to repress sex-expression in such unwholesome ways as to produce psychoses. It is quite as possible, however, to build up psychoses through irregular or uncontrolled sex-expression as through sex-control. There is no adequate evidence that a decent regard for social cleanness is incompatible with individual emotional health for the average person who has been rightly educated in getting his control by constructive methods.

In this discussion, the view is consistently advanced that normal individuals have shown such full sex control to be a possible thing which can be healthfully and happily effected; that this has already been done in many cases in spite of the fact that no scientific educational technic has ever been generally applied to bring it about; that we have no reason to doubt that a great majority of human beings are sufficiently alike in this capacity to make this the normal expectation under favorable educational and environmental conditions; that it is both more logical and more practical to increase and improve the method of attaining high and wholesome standards of sex-social relations and control than it is to lower the standards to our present

lack of spirit and technic. We have no more ground for hopefulness of progress in sex control by way of *lowering the sex demands of society*, than if we were to try to reach a standard of social honesty and integrity by demanding honesty only up to twenty-five dollars in value, while removing condemnation for stealing larger amounts.

The general sense of humanity will probably continue to insist upon ideals which are the *best that we in our best moods can conceive as most beneficial, even though we turn, in our lowest moods, to conduct below them*. We shall insist that our scientists find the best ways to have us struggle toward these goals, rather than devise specious reasons for leaving us without any distinctions which invite to a struggle for progress. And in such a demand humanity, in the opinion of the writer, is wholly right.

If we can thus justify an ideal of abstinence from sex gratification outside of marriage, for the sake both of the maximum confidence between mates, for the fullest happiness in marriage, and for the greatest development of the human family, there is no other time in the life of young people when this appeal finds in them so much which responds as during late adolescence. If the earlier education has been well graded and well done, a foundation has been laid upon which this ideal will rest comfortably. In such case we do not have a crude, uncontrolled animal nature upon which foreign and utopian human standards have been artificially superimposed; we have an understanding of individual and social life which goes as far as we can go to motivate healthfully the subordination of the animal and individual to the human and social. All the preceding projects are in a sense progressive stages of this project of developing a compelling and satisfying standard of continent sex living for men and women alike.

It is largely the purpose of sex education to give to humanity the chance to see whether we can be educated to the place where we will habitually deny ourselves the privileges of animal sex expression until we can acquire the emotional, esthetic, and ethical states of mind which can heartily ratify this refinement and subordination of the physical as leading to both the highest individual and the surest social goals. The project involves passing from continent conduct accompanied by satisfying happiness to continent tastes and habits, and from these to accepting for ourselves the most effective individual and social sex goals, and from this to a full philosophy of sex in life.

PART III

THE COMMUNITY AS ENVIRONMENT

INTRODUCTION

Whatever may be accomplished for social hygiene by way of direct character education of individuals, as outlined in earlier chapters, it is very clear that the indirect education of the individual by good or bad surroundings and the direct lure of the environment for good or evil are of very first importance in any community.

In addition to what may be accomplished by such education as has been discussed in Parts I and II, the sex-social well-being of people, young and old, is influenced in one way or another by all aspects of the community life. Several of these environmental phases, however, demand particular attention because of the extent of this influence. These are:

1. The state of popular taste, opinion, and attitude as to what is socially sound and unsound in sex practice.

2. The character, variety, and effectiveness of the play, recreations, amusements, and diversions in which the leisure time of young and old is spent.

3. The economic and industrial standards and practices of the particular community, as these affect home-life, marriage, prostitution, etc.

4. The character of the laws repressing vice and punishing sex offenses, and the spirit in which these laws are applied.

5. The provision for control, cure, and prevention of the venereal diseases.

6. The special provisions, both legal and voluntary, to protect from sex errors and sex exploitation the immature, the subnormal, and the abnormal.

It is obvious that there are two distinct problems in each of these aspects of the work to improve the sex environment of the young: (1) The task of the specialist in working out the general solutions in these fields and in making application of these general principles to the local community; and (2) that of educating and stimulating the general public to understand and to coöperate with these specialists, and to insist that the specialists themselves coördinate their work in the interests of the whole community.

The group of four chapters in Part III consists of simple, practical suggestions by experienced workers, and is designed to put before the community leaders some of the elements of these environmental social-hygiene problems. Such local leaders, if made intelligent on the subject, are valuable not alone in promoting character education but in supporting the efforts of the specialist as well. This is one of the clear purposes of the Community Program.

CHAPTER XVIII

GRADED PLAY AND SOCIAL HYGIENE ¹

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. Find the grounds to justify the opinion of psychologists that play is supremely educative of character.
2. Enumerate the more individual qualities (intellectual and emotional functions) which wisely guided play tends to develop and perfect.
3. Enumerate the aspects of social-mindedness which play may be made to serve.
4. Do the various phases of personality which are developed by wisely supervised play have any definite bearing upon the sex behavior, ideals, and attitudes?
5. Certain difficult aspects of play and recreation, which may indeed bring on perverse situations: Over-indulgence and dissipation; association with gambling, with use of alcohol; degradation associated with commercialism; association with gross sex-appeals; etc. How these untoward developments may be minimized.

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Play and the Different Ages.—This is not the place to try to present a philosophy of play and recreation; but the guides of children and youth must be very understanding and discriminating if they would make full use of play for development. The boundaries between play and work and drudgery are neither sharp nor fixed. They cannot be because the distinctions are not so much objective; they are rather of the spirit.

To the grown-up, play is largely relaxing, recreative, a relief from work and drudgery. It attacks the unpromising task of keeping Jack and life from being impossibly dull. To the child, on the other hand,

¹ This chapter is contributed by Joseph Lee, president of the Playground and Recreation Association of America.

play is completest emotional and aspirational expression. It is at once present and prophetic, and the means of fulfilling the prophecy. It is the child's expression of his spontaneous interests, while life is still whole and undivided. It is work and recreation in one.

The play of childhood passes normally by gradual stages into the specialized work and recreation of youth and mature life, in both of which the spontaneousness is often much blurred.

Play and Character.—Because in the play of the child we have the most complete personal motivation and the fullest and most satisfying types of expression, nothing else is so educative of all the foundations of character. The *receiving* side of him (which includes sensitiveness, outlook, appreciation, openness, and the like), and the *expressive* side (which includes activity, realization, skills, coöperation, etc.) are both profoundly influenced by real play. No less is that wonderful zone of personality, which *lies between stimulus and expression* and which *fits the expression to the impulse*, given its growth and its set through play. In this zone lie the tastes, desires, ideas, imaginings, ideals, attitudes, and purposes which dominate the choices of life. There is scarcely an element in character which is not educated by play; and no other type of personal experience so happily and normally welds these elements into a harmonious whole.

Play and Sex-social Health.—Because of the part which character has in sex and sex has in making or marring character, play in childhood and the constructive use of leisure time during youth and maturity are obviously of the greatest importance in determining sex attitudes and behavior. The youth who has not gained from his play some habits of controlling the crude impulses, some democratic sense of the rights of others, a taste for fine and clean associations, ideals of fairness and justice, an attitude of admiration and loyalty to the groups of which he is a part, and an aspiration for genuine manliness or womanliness is ill-equipped when the sex impulses and opportunities sweep over him.

Play and recreation must not be thought of as merely a substitute to drain interest and energy from sex at critical periods. It is all this; but it is much more. It is a primary school of character, the earliest into which the child may matriculate. And it may be made to develop just those traits of personality which mean most in permanent personal happiness and social progress toward perfection.

Supervision of Play.—Two things are necessary if we are to hope from play all that it may bring to character: (1) The play should always be, so far as possible, a free and full expression of

the children themselves; and (2) there should be no "secret" or under-cover play. The second point calls for full and adequate suggestion, supervision, and guidance. No less in play than in formal studies all the time and energy of the child should be happily accounted for. The first point demands that supervision shall be unobtrusive, unobstructing, and free from tyranny and spying. At no point must supervision kill initiative and encourage dependence. At every point it should make for zest, personal responsibility, and habits of success, as well as security.

Imagination and Character.—If you could choose control of a single faculty as a means of guiding your child's life, what faculty would you choose? I think it would be *imagination*. To choose what he shall dream about, what shall be his visions of the future, is to choose what the direction of his life shall be. For imagination is the steering gear of life, and more. It is the beginning, as far as the individual's acts or thoughts control, of all that he is to do or be. It is the beginning of every act or plan. Imagination is action in the soft, the first sketch of what the will projects.

Crucial Years for Imagination.—And a child's imagination takes its set and direction, acquires its dominant bias or motif, at a very early age. The critical period in education is within the first four, perhaps within the first three, years. It is then that the deepest and most religious associations and ideas are formed—not theories, of course, but images, symbols, bright radiating visions charged with emotion and with meaning, not capable indeed of being formulated but the most decisive of all the acquired influences of his life.

What these radiating centers, these beacons of the child's life shall be is largely determined in his play, and by the stories told to him, best among which are stories from the Bible, from Hawthorne's *Wonder Book*, from Charles Kingsley's *Heroes* (a book less sophisticated than Hawthorne's and better adapted to touch the imagination of the child), the great old myths and fairy stories, legacies of eternal childhood, natural centers for his thought and purposes to form around. The story of Theseus, too, is a wonderful trellis for the child to climb toward what he will be when he becomes a man. The story of the little boy watching for the vision of Pegasus in the Spring touches the chord of seeking as no other story ever will. George MacDonald's stories, the *Back of the North Wind*, *Kurdie*, and the other goblin books have wonderful appeal to the same power of aspiration.

Not that the child's imagining should all be solemn or heroic.

He should early learn to disport himself in the robust and joyous comedies of Mother Goose. A hero with a sense of humor will carry far.

Mother-play.—The very first play of the child, it is true, is not chiefly that of the imagination. During the first year or two his intensest interest is in his rudimentary relations to the world about him, including his own voice and hands and feet. A large part of his voluntary exercise is elocution—those wonderful long songs-without-words that he recites; and in the discovery and first use of his own hands, in grasping haply his father's mustache or nose, anything indeed that presents itself in a convenient way, in manipulating, clapping, or studying his fingers and his toes. Greatest of all is his interest in his relation to his mother—his first playground and gymnasium and the first public to which he looks for recognition and applause. The falling-plays help, as Froebel points out, to intensify the sense of mutual fellowship by the thrill and daring of departure and the consolation of return. Fathers, too, have a considerable though subordinate field of usefulness here. All babies like to be carried by a man. And after his first scare is over, the father will on his side find his advantage in the preference.

Impersonation.—But very early, somewhere between the ages of two and a half and six, the child's play becomes dominated by imagination. Whatever he sees or hears that interests him, that he constantly endeavors to become. It is well expressed in the following stanza:

Sometimes a horse I'll be, sometimes a hound,
A hog, a headless bear, sometimes a fire,
And neigh and bark and grunt and growl and burn
Like horse, hound, hog, bear, fire, at every turn.

The child at this age is going to assume many kinds of personality successively during the waking moments of every day. We do not need to develop his imagination; he will certainly attend to that. But we can do something in the choice of what it shall be that he impersonates, with all the momentous implications that such choice involves.

Instinctive Tendencies.—While sex is not so tyrannous at this age as we are likely to fancy, the child himself does show some instinctive and all-important sex tendencies in the choice of what he shall impersonate. The little girl acts mother, keeps house, puts her doll to bed. The boy is father, soldier, sailor, policeman, fire-

man, doctor, carpenter, Indian chief—exhibiting a tendency toward the martial and the heroic. And it will be so always. Nevertheless:

Now Tom would be a driver and Maria go to sea,
And my papa's a banker and as rich as he can be;
But I, when I am stronger and can choose what I'm to do,
O Leerie, I'll go round at night and light the lamps with you!

There is evidence of choice even here. Neither "Tom" nor "I" nor "Maria" wanted to be a banker, though it was "Papa's" own profession. But the sex line is crossed. And we find as we study children that just as Maria goes to sea, so Tom has in him much of the mother instinct. There is in most women a much (and unwisely) suppressed adventure spirit, and a great power of motherhood in all the biggest men. The nurture instinct is an essential element in the most effective human leadership, and the greatest warriors have often been known as "Old Pa" or even "Old Ma" So and So—while I suspect the tomboys often make the best mothers in the end.

There are buds of the other great branches of life in the imaginative play. The builder and creator who live in every one of us is born in the playing with mud pies and blocks; the singer, in the song which first accompanies and often precedes speech with every child; the citizen, in the ring games that all little children want to play.

Give the Normal Tendencies a Chance.—The main thing we can do for the development of these great strands of being—heroism, motherhood, creation, poetry, citizenship—through impersonating play is to give the child the materials he needs and leave him much to himself. He should have blocks and a sand box with the sand damp so that he can make things of it. Every girl should have a doll. Beyond that, not very much is of importance at this age except that the children should not have too many things and that the things they have should not be too realistic. It is their business—not yours—to develop their own imagination. And whatever else you do, don't try to make their play *exact* or *practical*. There will come a time for that, and with a vengeance. But imagination is their business just now. It is the soul of the mother or the trained nurse, not her technic, that the little girl is now acquiring, and anybody who ever had a mother or a nurse knows which is the more important.

Suggestions and Example.—Children at this age should, in the main, be let alone. Their thoughts are long, long thoughts. They

should not be dug up by the roots every few minutes to see whether they are growing. On the other hand they will profit by suggestion, chiefly indirect—made at other moments, not during their play—and will greatly benefit by having their imagination stored with pictures seen while you are telling them the world's great stories. And your example and the things they are permitted to see, especially those they see you do, will have a very potent influence. It is a pity that children should give their chief attention to acting arrests and funerals, or that the idea of family life which they present should be a rough or ugly one. Example and doing are 99 per cent in these matters, precept possibly as much as one per cent.

Imagination and Democracy.—Much can be done, however, in developing a sympathetic imagination of people outside the home and of the animals. Children should be told something of the home-life of birds and squirrels, as shown for instance in Thornton Burgess's stories, and should be taught to see the lives of other people from their own point of view. The power of imagining other people as they are is the foundation of all sympathy and understanding. Democracy itself is wholly dependent on imagination, consisting, as it does, of seeing other people as real; that is to say, as moral beings like ourselves, with an infinitely momentous problem—what religious people call the problem of salvation—as the central drama of their lives. A child who has learned to imagine the reality of others can never through life be quite happy in treating any person as a means, a convenience, a plaything, or a beast of burden.

Drama.—Imaginative play should be carried forward through childhood and through life in reading. And the drama should be a very important part of it. The first dramatic training is in the kindergarten. Then should come dramatization of the nursery stories: *Jack and the Beanstalk*, *The Sleeping Beauty*, *Cinderella*; then heroic scenes from the stories of the heroes from history or from the Bible. There never should come a time when the acting of plays or impromptu representation of things that they have seen should be embarrassing or any more unnatural than simple narrative or sketching the same thing with a pencil.

Literature and drama are the forms in which the forward-looking purpose of mankind is handed down. Through these, the mind and heart of youth are stored with the prayers which the whole race has learned to form. They are the currency in which the quests of the soul are handed down from one generation to another. The child's early play and impersonations should lead straight to these.

Suggestion is all-powerful in this realm of the development and transmission of ideals. Even in purely physical performances one sees the effect of precedent. A new record in the high jump raises the average performance a fraction of an inch. In morals much greater results are possible. Heroism, adventure, moral enterprise are largely transmitted. Our conception of the possibilities of human daring is a social product. Heroes have progeny wherever their deeds are told. Myths and fairy stories, sketching man's spiritual demands in rainbow colors, with a royal disregard of physical limitations serve as the rough draft of his future accomplishment. Imagination, led by these, enables us to endure the patient grubbing work which finally wins results as wonderful as those obtained by Aladdin from his lamp.

Poetry is not merely something made; it is the process of all making, the first form of all the works of man. It is the original and decisive stage in everything he does. And all literature, as distinguished from encyclopedias, railway guides, and other works of information, is poetry at heart. It is prophetic. Its function is to explore and stake out extensions of the spirit. In childhood, with its vague but infinite outlook and small effectiveness, this bodying forth of the ideal—drawing the thirst for life toward noble objects—is of vital consequence. It is as much an element in growth as air or food. Family life without good reading must be lame indeed.

There should be reading aloud in every home, storing the memory with the music of great literature, sounds that speak directly to the soul and give carrying power to great ideas. To hear *As You Like It* well read, at the age when it will soak in, is to have a good start in liberal education. Playgrounds and social centers, by reading aloud and story-telling, by libraries and literary clubs, by having competitions of rival poets, new and old, and other occasions to which the Muses are invited, may do much to perpetuate true homes in this respect.

I wish we might clear the stream of children's literature now muddled by catch-penny devices for pleasing foolish and uneducated parents. Above all, I wish we might eliminate the funny picture book—grotesque, ugly, nauseating—that shrieks across the crowded Christmas shop in colors that almost blind the eyes, and forms that must warp or revolt the sensibilities of the unfortunate children who are subjected to them.

Courage and the School of Grit.—Imagination is the first bud of the great *constituting* human interests, but it is not enough. You do not want your child to be a dreamer all his life. The vision should

be enacted into deed. There should be a coming up against the real, a carving of the temple not in the malleable material of the imagination, but in the stubborn unsympathetic substance of the outside world.

Supposing you can help to shape a child's imagination, what is the next power you would pray for? I think it would be the power of *developing courage, of supplying grit, persistence, tenacity of purpose—the habit of carrying out what he has imagined*. Whether you believe in fighting in its aboriginal form or not—and I know of no more incorrigible fighters than the pacifists—you believe in the good qualities that the fighting spirit has given to the race, in grit not softness, in courage not cowardice.

And here again play offers precisely the training that you want. Play for every child, especially in the period immediately succeeding the impersonating stage—namely, the years from six to thirteen or thereabouts—is the hardest thing he does and accordingly, the most hardening in the better sense. Try your best, you will never get your boy to show the same emotional intensity in doing sums that he will in playing tag or football or in any physical contest. Nor will the social motive ever be so strong, or so fierce and inexorable in its decrees. No teacher will ever hold up so strict a standard as do the child's own comrades in the game. Nor will he ever get his standard so accepted. The ball field is the one place where excuses do not go. There is no refuge there in saying that you did your best; you must deliver or take the consequences. It is on the play field that the child outdoes himself, that he puts forth more power than was in him, rises to new occasions, and comes back a bigger man than he went forth.

It is the hardest experience that leaves the deepest crease. If you want your boy or girl to learn to do hard things and to persist in the face of discouragement and pain, it is chiefly upon play that you must rely for that result.

The Forge of Justice.—There is a by-product of this fierce contending spirit that is almost as important as the courage and persistence that it develops. I mean the *sense of justice*. Justice is the product of contest, not of peace. If there were no opposing interests there would be no need of courts or umpires. In his games the child comes up against the necessity of law and order, of rules that serve the best interests of all concerned, of even-handed justice in decisions arising under the rules—with an intensity of need comparable to a physical hunger. Without rules, fixed and abided by, and some method of decision which all accept, the game cannot go on.

And the rules and the judiciary system are hammered out not in a debating society or in the parlor—where idealism has the field all to itself and is not confronted with the hard conditions of actual application—but under the stress of fierce conflicting interests, of deadly disappointment, frustrated hope, of its intense desire for victory and personal distinction. To hammer out a piece of legislation on a playground, to arrive at such method of understanding that the game shall go on, is a fundamental achievement in social education, the foundation upon which our whole judicial and political system must ultimately rest. In the conferring of this discipline there is no substitute for play. The goody little boy in Sunday school will easily concede that little children should be just to one another. He will peacefully acknowledge that birds in their little nests agree. But when it comes to admitting that you were out at first—or acting as if you were when the umpire says so, though you know mighty well that you were not—you face a very different proposition. The birds in their little nests, so far as you know, were never up against anything like that. Our country, if it survives, may say of the American playground:

In such a forge and such a heat
Were shaped the anchors of thy hope.

Experiment and Inquiry.—There is another form of coming down to hard pan in what I have ventured to call the “Big-Injun” age. The child now is a student of the world of nature as well as of the world of man, and this interest comes to him with the searching quality of the newer dispensation, of this awakened hunger for hard pan. He wants to know in detail how the squirrel carries on his business, what he really does with the nuts in winter, whether he hibernates or not, what kinds of eggs the different birds have, how water really acts when it is boiled, just what the big stone will do if you roll it down the hill. You probably have noticed that he asks questions and tries experiments—a good many people have carried child-study to that point; you may even have sometimes wished he did not. But do not be discouraged. If he is ever to know anything it is to these tiresome qualities that he will owe it. Experimentation and inquiry, research and study, these are the two sources of all human knowledge, or rather these combined with thinking over and classifying the material thus collected, and children are great not only at making but at classifying such collections.

We should answer their questions, encourage their experiments

within the necessary limits, and provide them with material to carry them on. Every child ought to have access to a woodshed and an old-fashioned attic, to woods and fields, a chance to experiment with fire and water under the conditions necessary to preserve his safety and that of other people. He is a physicist, a chemist, a geographer, a searcher after truth in all its varied manifestations in the outer world.

Listen to Him.—It is very easy to discourage a child's inquiries. By so doing you are discouraging the scientist in him, or at least shutting yourself out from his society and renouncing any guidance of his course.

I wish the playground might somehow teach parents the importance of receptivity to the child's real thoughts, to his stories of his games and his adventures. When a boy comes in with his feet muddy, his trousers torn, his hair standing on end, and a gob of mud on his nose, it may require some self-restraint on your part, especially if you are sensitive about your parlor furniture, not to open on him about his personal appearance. But whatever it costs it will be worth your while to exercise such self-restraint, if you care at all about your children's confidence. Do not, when he starts, with snapping eyes, to tell you how he got Bugsy out at first, or what a corking time he had chasing the muskrat, respond with "Yes, but won't you first go up and wash your hands," or "Where *did* you get your boots in this *fearful* condition?" or "What *have* you been doing with your trousers?" If you, on mature deliberation, think that clean hands and boots and trousers, now, on the instant, instead of ten minutes hence, are of more importance to you than a confidential relation with your children, it makes little difference at what point your interruption comes. But that is the choice you must make. If you listen to him first, you will get all these other things later and get them just as well. But the only time you will ever get his story is *now* when he is full of it. The easiest thing on earth is to check such confidence. It is a feat in which almost all of us succeed—better usually than we are aware. Few girls, I suspect—certainly few boys—tell their parents the things they are really interested in. And the time when the question is decided is the time when they want to tell you but find you more interested in what are rightly held by them as trivial matters.

Perhaps you think it is easy to know your children. If so, you are probably one of those who have never come within hailing distance of a child's real thought. There are people who will bore their

knuckles into children's ribs and take the hysterical shrieks and squirming of the tortured subject for spontaneous laughter.

The method of those who really understand is described by Emerson:

Do you know how the naturalist learns all the secrets of the forest, of plants, of birds, of beasts, of reptiles, of fishes, of the rivers and the sea? When he goes into the woods the birds fly before him and he finds none; when he goes to the river bank, the fish and the reptile swim away and leave him alone. His secret is patience; he sits down, and sits still; he is a statue; he is a log. These creatures have no value for their time, and he must put as low a rate on his. By dint of obstinate sitting still, reptile, fish, bird and beast, which all wish to return to their haunts, begin to return. He sits still; if they approach, he remains passive as the stone he sits upon. They lose their fear. They have curiosity too about him. By and by the curiosity masters the fear, and they come swimming, creeping, and flying towards him; and as he is still unmoveable, they not only resume their haunts and their ordinary labors and manners, show themselves to him in their workday trim, but also volunteer some degree of advances towards fellowship and good understanding with a biped who behaves so civilly and well. Can you not baffle the impatience and passion of the child by your tranquillity?

Can you not wait for him, as Nature and Providence do? Can you not keep for his mind and ways, for his secret, the same curiosity you give to the squirrel, snake, rabbit, the sheldrake, and the deer? He has a secret; wonderful methods in him; he is—every child—a new style of man; give him time and opportunity. Talk of Columbus and Newton! I tell you the child just born in yonder hovel is the beginning of a revolution as great as theirs.

The School of Honest Work.—The creative spirit also comes down from the realm of the imagination into that of actual achievement during this "Big-Injun" age. The child's building turns from fairy palaces toward carpentry and making boats and huts. This impulse, almost the most important of the strands of life—especially so in our industrial world—should be supplied with its tools and its appropriate material. There is no better moral discipline than meeting the exigencies of actual constructive work, translating the dream into reality, overcoming the obduracy of wood, stone, and iron, confronting the cussedness of things and getting the better of them. There is no equivocation possible in this building. Stone and wood and iron will not lie. His product stares him in the face and speaks the uncompromising truth of his performance. And it is the truth he wants. It is he, not the teacher, who sets the task this time. And it is results he wants, not make-believe.

Imagination and Hard Pan.—Whatever happens, however, do not think that during this tough, "Big-Injun" age the quality of imagination, though now in second place, has died or should be allowed

to atrophy. It has retired to the background, become as shy as the wild swan and as hard to come upon. But it is there and deeply cherished, and should be fed with the best that fiction, poetry, and history can give.

I suppose the nearest formula for success in life is to continue to imagine while thinking in concrete terms, to hold the two forms of thought together—not allowing them to rule apart, each in a separate chamber of the mind, weaving in you a divided personality as an inhabitant of two separate worlds. The trouble with the treaty of Versailles seems to have been that the dreamers and the doers never met. The former had not sufficient gladiatorial power in coercing the tough fiber of the old-world facts into the pattern they had planned; while the gladiators, on their side, so discredited the power of vision that the new hope of the world was to them a laughing-stock, to be treated with cynical indifference as a childish dream. If a Wilson and a Clemenceau could have been combined in a single personality the problem of world peace might have been advanced a century or so.

Loyalty.—Vision and the courage to fight for its realization, these are the gifts you would help to bring your child during the dramatic and the “Big-Injun” periods. What further power would you ask if you had just one wish left? I think it would be the power of *promoting loyalty*.

The Games of Loyalty.—And here once more it is to the child’s play that you must look for the deepest and most durable results. It is in the games of loyalty, the great team games, of which football is the type, that the *belonging* instinct, the root of citizenship and fountain of all law and all society, appears in its intensest form and receives accordingly its most effective training. Here again it is vital to distinguish between going through the motions and experiencing the thing itself. Anybody can sing “My Country, ’tis of Thee” and weep over the sacrifices of the patriots. It is another thing to attend the polls, work steadily in the tedious task of finding good men to run for city offices and helping them to do it, amid the vituperation of the grafters and the jeers of those who think they wish good government. The training necessary as a preparation for good citizenship is not chiefly intellectual. It must appeal to the emotions and train the character. The great team games give this training in its intensest form.

The Need of Tradition.—And here, if I can say nothing else, I want to say that the great thing lacking in our American education,

and in our play along with all the rest, is the guiding power of *tradition*. "Big Injuns" can learn great lessons by themselves and must be left in large part to themselves in order that they may learn them. They will never know the pains of anarchy unless they have actually experienced them, and it is a great mistake for older people to settle all their disputes for them. But, on the other hand, "Big Injuns" are not strong at inventing their own forms of play. They must grow up into a tradition of established games in which the older boys take a part, or where such tradition has unfortunately perished there must be leaders hired to start it over again. *Always the "Big Injun" will need some sort of supervision for the best results.* Fighting among the boys able to fight is not in my opinion an evil but a necessary part of education, in regard to which the principal office of the leader is encouragement of the boys who always lose and who should be told the truth that those who stick it out under discouragement produce a large proportion of successful men. But there are other pastimes besides fighting—notably the bullying, teasing, or the torture of the weak—out of which there is no advantage to be gained. And there is great and unnecessary loss where children of this age are allowed to pass nine-tenths of their play time (as they are only too apt to do if left to themselves) in disputing over what is to be done because there is no leadership or strong established play tradition to inform them.

The True Sport.—During this age of loyalty, from fourteen on, guidance of older boys and men is essential. The notions of decency, of fair play, are essential to getting the best results from the team games. The team and the gang, the two incarnations of the belonging spirit, contain the germ of political organization, sometimes developing directly into the political club. If the philosophy has been to win at any price, it will be carried over into the gang's relations to the state. It is so carried at the present time to the great detriment, sometimes nearly to the undoing, of our city governments.

We must somehow get the opinion of the young men, the best and strongest men we have, to bear on boys at the age of loyalty; for at this age it is men and not women who must be the guiding force in shaping the traditions of our boys. At present, this force is almost wholly absent. The teachers in our boys' schools, even in the high schools, are women to a very great extent. The fathers have largely abdicated their responsibility. The result is that what the world has learned about the value of fair play does not reach down into our children's education, whether in the school or on the playground.

There is a break in continuity of tradition and each generation is left to learn for itself or from the preceding group of boys, not from the grown-up world. I believe that, for all our complacency about our public schools, there has never been such a neglect of education, in its most important sense of the handing on of moral standards and tradition, as America in late years has shown. In the tribe, the growing boy went hunting with his father. The youth of college age followed him to war. In village communities children, as fast as they were able, took part in the life and pursuits of their parents and of the community at large. Now, on the other hand, we have thrown the whole responsibility upon the school, and the school, from the absence of men teachers, is not equipped to meet it so far as the boys are concerned.

The bigger boys and men must not only give the tone and standard to play but must suggest the wider loyalties to the city and the country, to friends and family, to men and women, and to those ideals of manliness and womanhood of which the better part of life consists.

The most important step in bridging the gap so unfortunately left has been the organization of the Boy Scouts, the great value of which lies in the selection of the natural size of boy group and the association with each group of the right kind of man as leader. The presentation to the boys in attractive form of the grown-up ideals they can understand and the grown-up services that they can render, so as to make easier the hard transition from games to manhood duties, is also of great value.

The Boys and Girls Together.—The great subject of tradition brings us to the problem of the play of boys and girls together. The thing now lacking in the relation of the sexes in the rising generation is tradition, the almost total absence of which is resulting in a most serious situation. Boys and girls in their teens ought not to be left to solve the questions of how to treat each other, as though they were the first people in the world and nothing had been learned by all the preceding generations during which mankind has been confronted with this problem. If there is any relation in life in which tradition is salutary and in which young people, who have not turned the page and cannot know by experience where the different paths that look so much alike may lead, are not in a position advantageously to build up their own traditions for themselves, it is in the social intercourse of boys and girls. American parents must break into society. They must exercise a little courage and a little character,

assert their authority and, by showing the rudiments of self-respect, cause themselves and their opinions to be respected. The only society worth belonging to is society in which the ages mix. Those exclusive circles of children of eighteen to twenty-one which go by the name of society in the technical sense are the meetings of human beings least worthy of that name. Among the many things that women can do in their new determination to make this world a better place to live in is to assert themselves at this point of dearest concern in the education of their daughters. *We must mobilize the mothers if we are to win the battle at this crucial point.*

The next thing to be said is that the mothers once mobilized must act as comrades, not as chaperons. Their function is not to serve as police but to see that the young people have a good time and have it in a way that will stay good and not go bad in its after-taste or its results.

Dancing.—Specifically to take up the much fought-over problem of social dancing, I am myself an utter believer in the value of it. In our War Camp Community Service during the war we did our utmost to see that the soldiers and sailors in the camps had an opportunity to dance, taking care, at the same time, in the selection of the girls, in supervising the kind of dancing carried on, and in knowing how the girls got home. It was the opinion of officers and men that dancing properly looked after in this way had a most beneficial influence.

The kind of dancing is of great importance. At the beginning of the war I wrote to the Superintendent of West Point to ask him what their regulations were in that respect. He sent me an interesting little statement accompanied by illustrations of his own, the most important feature in which was the existence of a daylight zone between the dancers, a very wholesome regulation.

Another vitally important element is the kind of music. The trouble with jazz is that it depends for its attraction on the direct, almost physical, effect of certain kinds of sound. It is, whether in a good or bad sense, purely sensuous. It is the kind of noise which is used to heighten the intensity of orgies among savage tribes. It is not adapted to civilized society and should not be there admitted—least of all as an accompaniment to the dancing of the young people.

Another kind of undesirable music is the too hypnotic rhythm—that is to say the kind of music that puts the mind to sleep and dulls the ordinary social inhibitions. Dancing to be of value must be an

art, motion dominated by a sense of beauty and expressive of it. It is in proportion as it ceases to be a positive art and sinks to the level of a morally passive experience that it becomes a danger. It is as art, in the mutual consciousness of expression in rhythm and the beauty of motion to which a very pronounced sublimated sex satisfaction is incidental, that dancing is of value.

Tomboys.—A very important preliminary to meeting the problem of boys and girls together in their teens is in the play of girls between the ages of eight and thirteen. This, in the opinion of so good an authority as Miss Beulah Kennard, and not the beginning of the teens is the really critical age; for it is this age that determines what the nervous and mental outfit of a girl in her early teens shall be. The time to become a good sport, a good loser, and a good mixer, to learn to romp, compete with boys on equal terms—the age to be a Tomboy in short—is the “Big-Injun” time. And it was the testimony of so high an authority as Dr. Gulick that girls about the age of thirteen can beat boys in track and field sports, so that they can be expected to hold their own with them in running games. Dr. Sargent has further testified that the best gymnasts at any age are very often women. Girls who use this precious period to learn games and learn to play them well carry over this valuable acquisition, together with a fund of nervous stability and a habitual relation of comradeship with the other sex, into the succeeding period.

Substituting the “Crowd” for the “Gang.”—It is highly desirable that even when they reach their teens boys and girls shall still play together, though in the rougher and even in the running games girls will now begin to fall behind. Such mixed group games need not involve extremes of competition between the boys and the girls. By opposing mixed groups of boys and girls all the values of competition are saved and the girls are in no way tempted to wish that they were boys. I myself belonged to a set of boys and girls (the “crowd” as we used to call them) who played prisoner’s base and other games together during the later school and college period, and for some years after. And we included a high percentage of university athletes who never thought such occupation “sissy.”

The new and very interesting development of the drama among amateurs is an exceedingly good augury for the future meetings of our boys and girls together. Drama and singing and all kinds of home indoor games of boys and girls together make a great part of the joy of life and contribute the chief part of life’s sanity and beauty.

Community Aims.—A word may be useful as to the kind of

system of play and recreation which the average community had better undertake. In the first place, there should be a system and it should have at the head of it an all-year-round, well-paid expert with a committee back of him of persons interested and appointed for the specific purpose of promoting play and recreation as a public interest.

Play for the Home.—Beginning with the little children, the most important thing is mother-play and play in the home, and the system should include lessons and demonstrations which mothers may attend. If the community supports kindergartens the kindergartens are already, in part, attending to this matter, but they should be supplemented by work radiating from the schools through the parents' associations into the homes.

School Playgrounds.—Playgrounds for girls below fourteen and boys below eleven should be, for the most part, connected with the schools. The school needs the playground, in any case, for use in its recess and for that purpose it should contain at least one hundred square feet to every child, and ought to be much larger if land is not too expensive. The school will provide the playground with sanitary arrangements, a place to keep apparatus, and a place indoors when it is raining or too hot outside. Such school play functions as a combination of play and recreation.

The effective radius for the little short-legged children is about a quarter of a mile (without crossing of car tracks), and such playgrounds reach their maximum value only when in the block where the child lives. The streets in thickly settled blocks should, so far as possible, be used for children's play. The supervision by the mothers from the windows, and the feeling in the children of being at home among their own folks go far to make the street the best playground at this period. Under these conditions certain streets may well be set apart for this purpose at certain times of the day.

For Big Boys and Girls.—For boys from eleven to seventeen there ought to be bigger playgrounds where they can play ball, and a little children's playground in the corner will add attraction for these bigger boys and will make it possible for those to come who have small brothers or sisters to look after. The effective radius of such a playground is about half a mile. For the bigger girls there should be, if possible, special playgrounds and an opportunity for games and folk-dancing and social dancing with each other in the city gymnasiums. There should be athletic fields for the high-school boys and the men.

Winter.—Winter play is very important and, where there is snow and ice, very easy to provide. There is no more economical or fully used provision that any town can make than a skating pond. Where flooding is impracticable the ice can be formed directly on the ground by means of spraying. However short, a coast, even a drop of five feet, will give much joy and excitement to the rising and sliding generation.

Play Leaders.—Every playground should have skilled leadership. The little children's grounds should be supervised by women. Kindergartners and teachers, well selected and given special instruction in normal school and summer courses, are very good leaders. There should be specially trained playground people as directors of such departments in normal schools. The playgrounds for big boys should have men leaders; and school teachers, under the above conditions of selection, training, and leadership may serve admirably. Every playground should have, besides, an all-the-year-round, full-time director. All the directors should be under the playground commission.

Evening Centers.—Every school district should have in a central schoolhouse a hall and a gymnasium, combined or separate, on the ground floor, where boys and girls, their parents and their grown-up friends can meet, dance, and play games; and take part in music or theatricals, in connection with which the schoolrooms can be used for clubs and meetings of many other kinds. The schools may thus become the centers not merely of recreation but of a local community spirit now so sadly lacking in our cities.

Commercialized Recreations.—Nothing has yet been said in this chapter about commercial recreation and the necessity of its regulation. Of the existence of such necessity both by the law and by the parents there can be no doubt.

The movies, for instance, are becoming a most important influence in our children's lives. Constant indulgence in such a passive form of recreation, whatever its moral suggestion, would always be undesirable for young people. The passive relinquishment of the imagination to outside suggestion of any sort, cultivated as a habit, must involve a terrible loss in mental growth. When added to this—as in the case of the movies and, for that matter, almost all our theatrical performances—there is a storm of suggestion of a precocious and often of a very undesirable nature not only in the matter of sex but in many other directions, the influence is one which it is suicidal to leave unregulated. Parents should keep the

movie attendance of their young children at a minimum. Once a week is a sufficient allowance until they get to college age. Never should young people become dependent on such a passive form of recreation nor become addicted to it. And our movies should be censored by law of their worst, and by public opinion of their second and third worst, forms of evil suggestion and false morality.

The best cure for bad dance halls, a second most pernicious influence, is the provision of dance halls that are not bad, such as we provided for the soldiers. A dance hall to which young boys and girls go without the knowledge of their parents, and from which the girls get home as they can, can hardly help being an evil. It is at least possible, however, to see that while they are there the dancing shall be comparatively decent and that the hall itself shall be clean, safe, well ventilated, and properly lighted, that the dancers cannot leave and come back again without paying, and that there shall be no alcoholic liquors sold or brought.

Automobiles.—The automobile is another danger. I do not think that young people, collegians or girls through the college age, ought to have autos of their own in which they go wherever they see fit. Socrates in one of Plato's Dialogues asks: "What man would be moral if he were invisible?" Traveling round the country in an auto, young people practically are invisible. They are not seen by their parents, their family, or their neighbors, perhaps not by anybody that they know. They are off in an exciting adventure in a world of their own, perhaps a fairy land, but not a very safe land for them to play in.

But the negative side of recreation is not the most important one. The place of play in education is to develop life along the line of its normal and wholesome interests, and such full development of it is of more value in any community in preventing evil than all the fences that police measures can ever build.

CHAPTER XIX

LAW ENFORCEMENT IN SOCIAL HYGIENE ¹

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. Enumerate the primary and some of the contributory causes of prostitution. Show how fallacious conceptions of sex phenomena have operated to support prostitution.
2. Relation of public opinion to law-making and law-enforcement modes of intelligent education of public opinion.
3. The element of truth and the element of fallacy in the statement that "you can't make people decent by legislation."
4. Examine the idea that prostitution is necessary in order to protect the home.
5. State and meet the arguments for a segregated vice district. The history of the movement against it.
6. The two measures to be taken by a local community for betterment of vice conditions:
 - a. The actual survey of local conditions of vice, solicitation laws and their enforcement.
 - b. The adoption of the most effective and scientific methods of improving the situation.

Both the survey and the application of remedies call for expert help. The American Social Hygiene Association is in a position, through its Department of Legal Measures, to advise communities in reference to these aspects of the problem, on the basis of what has been done in other localities.

REFERENCES

To be found in body of the chapter.

What is Law Enforcement in Social Hygiene?—Law enforcement as a program is that one of the group of social-hygiene measures which uses the law, the police, and the courts to repress prostitution in all of its varied forms, and to eliminate, as far as legal methods can do so, the environmental conditions that create prostitutes and also those which stimulate the demand for them.

Different Approaches Interdependent.—It must be understood at the outset that law enforcement is only one of a group of social-

¹ This chapter is contributed by Bascom Johnson, American Social Hygiene Association.

hygiene measures. Prostitution is by no means the only sex-social problem of importance. The experience of years in dealing with social-hygiene problems has demonstrated conclusively that no particular measure or group of measures has any reasonable chance of success when operating alone.

The important groups of social-hygiene measures are: Educational; recreational; legislative and law enforcement; protective; and medical.

Education promotes higher standards of sex conduct, sounder character, richer living, and happier homes. Recreation provides opportunities for the wholesome use of leisure time and offers, therefore, substitutes for vice. Law enforcement, as defined above, serves to eliminate as far as legal methods can do, the conditions which create prostitutes and those which stimulate the demand for them. Medical measures provide for the early diagnosis of venereal disease and the treatment of those who have contracted it innocently or by the abandonment of high standards of sex conduct. Education to higher personal standards has a poor chance of success in a community which does not live up to current standards as expressed in its own laws. Playgrounds, social clubs, and other forms of organized recreation standing alone compete with difficulty with commercialized vice. Medical measures bog down and are overwhelmed in places where no restraint is placed upon the sexual misconduct of the citizens. Similarly, law enforcement cannot hope to make real progress without educated public opinion and the active support of the other groups of measures. They are all mutually dependent, and each does its best service in coöperation with the others.

What is Prostitution?—Prostitution as used in this program means the giving or receiving of the body for sexual intercourse for hire, and the giving or receiving of the body for indiscriminate sexual intercourse without hire. It will be noted that under this definition both men and women are included. Everyone knows that this has not always been true, and it is not true to-day in most of our states. Prostitution is defined in the dictionary as the common lewdness of a woman for hire. As prostitution has no common-law meaning, this dictionary definition has been generally followed by the Courts in this country, except in twelve states,² which have adopted since 1919, by statute, the model definition given above.

Why was this new definition of prostitution recommended by

² The twelve states are Connecticut, Delaware, Maine, Maryland (for hire only), New Hampshire, North Carolina, North Dakota, Ohio, Vermont, New Mexico (1921), Wyoming (1921) and New Jersey (1922).

social-hygiene authorities and incorporated in the laws of these twelve states above referred to?

Prostitution, from time immemorial, has been regarded as an evil. It is true that it was and is often falsely called a necessary evil. Historians of the great nations of the past—Egypt, Babylonia, Greece, Carthage, Rome—find prostitution to be closely associated with the disintegration and fall of all of these nations. The reasons are obvious. No institution or practice strikes or can strike so terrible a blow at the home and family, as prostitution. When prostitution flourishes, the purity and integrity of the home and the family decline. No state whose basic social unit it thus disintegrated and demoralized can long survive.

Earlier Movements to Limit Prostitution.—While recognizing the evils of prostitution, states have in the past floundered ludicrously in most of their attempts to prevent it by law. Laws against prostitution were, and still are, aimed and enforced mainly against women prostitutes on the theory that prostitution may be stamped out by making the profession exceedingly hazardous. The most severe and inhuman penalties against prostitutes during the Middle Ages failed, however, to accomplish this result, and such penalties were revoked and the enforcement of all such laws was greatly relaxed. In the United States for a long time previous to 1910 those states which retained laws against prostitution made little systematic or consistent effort to enforce them. This relaxation of law enforcement was undoubtedly due in large part to the recognition on the part of men of the fatal inconsistency of law enforcement with the doctrine of sex necessity for men. Thus our law enforcement was made consistent with our belief in the double standard.

As the result of this attitude of toleration, prostitution grew apace and with the concentration of people in cities and the rapid advance in means of communication, both between our states and between this nation and other nations, an immensely profitable prostitution business was established. The maintenance of a continuous supply of women, their debauchery, training, and transportation to the cities where the demand was greatest, together with the necessity for their proper display and profitable exploitation, brought about the development of the so-called white-slave traffic and its market place, the red-light district.

The International White Slave Conference in Paris in 1902, followed by the treaties of 1904 and 1910, together with the series of vice commission investigations beginning with that of Chicago in 1911,

and followed by similar investigations in twenty-six other states or cities, awakened this country to the hideous price it was paying for consistency.

Nevertheless, so strong remained man's belief in sex necessity that he endeavored legislatively to eat his cake and have it too. He therefore expended his indignation and horror by legislating and enforcing laws against the white slaver, the procurer, and the other agents in the supply of prostitutes whom he still held necessary, nevertheless, for his health and happiness.

Logical Measures against Prostitution.—Not until 1919 was any legislation passed penalizing the man customer of the prostitute, the one whose payments made prostitution possible and without whom all those other agents of supply could never exist.

The passage of this new law, with its definition of prostitution, which included the man customer, marks a long step forward in legislation against prostitution—the longest that has ever been made.³ This revolutionary change in public sentiment regarding prostitution as expressed in law was made possible by the Great War. The problem of maintaining the morale and health of the army and navy and the relation of prostitution to this problem, were brought sharply to public attention by the war. The measure had the stamp of Government approval and was passed in nine of these states largely as the result of the patriotic appeal.

The specific task of the law enforcement program is to secure the passage of this or similar legislation in the remaining thirty-six states, its use in all states, and public understanding of it and active support for it everywhere. Before this task can be entirely accomplished a vast amount of ignorance and prejudice must be removed or corrected, and the truth made known. This illustrates how educational and legal processes are bound together.

The Sex Necessity Fallacy and Its Effects.—As suggested heretofore, the doctrine of sex necessity for men lies at the root of the evil of prostitution and sexual promiscuity. The truth is that this doctrine has no sufficient support in scientific fact and opinion. In the words of the American Medical Association's resolutions, adopted June 7, 1917, "Sexual continence is compatible with health and is the best prevention of venereal infections."

Not only does this belief in sex necessity encourage many men and

³ Form No. 1, which is a standard form of law for the repression of prostitution, may be obtained from the American Social Hygiene Association, 370 Seventh Avenue, New York City, upon request.

boys in selfish sex indulgence, but it ties the hands and paralyzes the wills of many good men and women who hate prostitution and would join in the fight against it if they saw real hope of success. Some good people, for instance, lend a ready ear to the statements, originating with those financially interested in perpetuating prostitution, that the closing of a red-light district inevitably (on the theory that men must have sexual intercourse) results in scattering prostitution broadcast into the residential sections of the city, thereby increasing prostitution and the harm it does. Even under difficulties of law enforcement, greatly magnified by this existing ignorance and prejudice, this "scatteration" argument is utterly false, for the following reasons:

1. It falsely assumes that all residential sections are free from prostitutes during the existence of a red-light district.

2. It falsely affirms that scattered prostitution contaminates more people in residential sections than are contaminated by the red-light district.

3. It falsely affirms that prostitution has never been, and cannot be, attacked or controlled with the same chance of success in residential sections as in red-light districts.

Some Facts about the Distribution of Prostitutes.—In regard to the first reason enumerated above, a long and varied acquaintance with and study of segregated districts in many cities of this country has failed to reveal a single one in which there was not more prostitution going on outside such a district than there was inside. In San Francisco, for example, before the winter of 1917 when the Barbary Coast red-light district was closed, there were approximately 1000 prostitutes in the red-light district, and not less than 3000 outside of it scattered over the community. It is true that prostitutes who operate outside an existing district rarely invade the best residential sections. The reason why they do not is purely an economic one and has no relation to the existence or non-existence of a district. This fact is proved by the general immunity from prostitutes or such neighborhoods in cities which have abolished their districts even where little effort is made by the officials to prevent it. Such neighborhoods generally have fewer hotels, apartment houses, and rooming houses than other sections of a city. Those that exist are so expensive that the vast majority of prostitutes cannot afford quarters there. Such neighborhoods also possess fewer dance halls, cabarets, and restaurants where prostitutes can meet customers. Such amusement places are almost always located in sections easily available to large numbers of

people. These sections are, as is well known, avoided by wealthy people for residential purposes.

Experience has shown that no other residential section is immune from the operations of prostitutes either during the existence of a district or after its abolition. Cities which tolerate red-light districts, however, automatically attract the vicious elements of more self-respecting communities. The normal difficulties of the police in attacking scattered prostitution are thereby greatly increased. The effort by the police and courts to attack it rapidly decreases in the face of organized pressure by this augmented underworld in alliance with corrupted politicians. Red-light districts, therefore, tend to increase rather than decrease "scatteration" in all but the most exclusive residential sections.

Segregation and Chance of Venereal Infection.—In regard to reason 2, enumerated above, twenty-six vice commissions and numerous minor investigations in the last ten years have disclosed the following significant facts:

1. Red-light districts are generally located in a residential section whose population is either poor or politically helpless or both, such for example as Chinatown in San Francisco or the Negro or Mexican quarter in Southern cities.

2. Prostitutes in red-light districts entertain from eight to forty customers per day, and those customers are both young and old and come from every residential section of the city.

3. As a result of this wholesale exposure, practically all red-light district prostitutes are quickly infected with one or more of the venereal diseases and cannot by any known system of medical inspection be made even reasonably safe for their customers. Studies made of 864 prostitutes in the red-light districts of San Francisco, Baltimore, Pottsville, Pennsylvania, and Detroit, showed that 96 per cent were venereally diseased.


4. Scattered prostitutes in cities which do not have districts and which attempt to enforce the law against prostitution in all forms, rarely entertain more than one customer per day and perforce charge prices and present other difficulties of approach which prohibit the regular and, in many cases, even the sporadic patronage of the average resident.⁴

5. Scattered prostitutes in such cities, because of this less frequent

⁴ For further details write the American Social Hygiene Association, whose four years' coöperation with the New York Police Department affords ample illustration of this conclusion.

exposure to infection, are not so great a physical menace to their customers as are the red-light district prostitutes. The record of examinations of women convicted of prostitution for the year 1920 to 1921 in the Women's Court of New York City (which has not had a district for some ten years and whose officials have since pursued a steady course of aggressive law enforcement against prostitution) shows that approximately 52 per cent of them are infected as compared with the 96 per cent of the red-light district prostitutes.

The red-light district prostitute, therefore, exposes from eight to forty times more residents to moral and physical contagion than the scattered prostitute, and is nearly twice as infectious.

 **New York Statistics.**—Various estimates have been made of the number of prostitutes operating in New York in 1911 when the town was wide open. Mr. George Kneeland, in his book, *Commercialized Prostitution in New York*, estimates 25,000 for Manhattan Borough alone.

An intensive investigation of conditions in New York City under the direction of the writer indicates that the number of prostitutes operating in Manhattan at some time during the year 1921 did not exceed 3000. The record of arrests for prostitution in the Borough of Manhattan for 1911 was approximately 5600 and in 1921 it was 1680. The convictions during 1911 were 4928 and during 1921 they were 1190.

To put these comparisons concretely between conditions in New York during the days of the red-light district and the present, we find a minimum of 10,000 (an arbitrary reduction of Mr. Kneeland's figures in order to be very conservative) prostitutes in 1911 having a minimum of eight contacts per day, or a total of 80,000 contacts per day, or 29,200,000 per year, as compared with a maximum of 3000 prostitutes having a maximum of two contacts per day, or a total of 6000 contacts per day, and 2,190,000 per year, in 1921. This indicates a reduction of 92 per cent in the volume of business of professional prostitutes in Manhattan under a policy of vice repression. It is sometimes alleged, however, that this reduction in illicit sexual relations is only apparent and not real because it is claimed that there has been a compensating increase in New York of the number of girls who accommodate their male friends and acquaintances without pay, thus avoiding the possibility of arrest for prostitution. In order for this to be true the increase in the number of such women and girls would have to be approximately 73,000 in 1921 over those in 1911—if each of them had one sexual relation

per day. If, however, as our investigations indicate, these girls rarely exceed, on an average, one such relation every two days, the increase in the number of such girls would have to be doubled to 146,000 in order to compensate for the reduction in professional prostitution. If any such startling increase had really taken place it seems obvious that there would have been a large increase in illegitimacy, in court cases covering bastardy, juvenile delinquency, incorrigibility, improper guardianship, and in the incidence of the venereal diseases.

The latest and most authentic figures obtainable⁵ show that the percentage of illegitimate births to all births in New York was 1.4 from 1910 to 1914 (a consolidated average for four years), 1.2 for 1915, 1.1 for 1916, and 1 for 1917. The Annual Report of the Children's Court of the City of New York for 1920 states, on page 7:

When one reflects that in 1907 approximately 17,000 children were arraigned before the courts (as then existing), which was at the ratio of 40.93 to each 10,000 of population, and that they have gradually but steadily decreased (with a few ups and downs) to 11,582 in 1920 (which is at the ratio of 20.6 to each 10,000) it must serve to encourage the most pessimistic.

The reports of the Court of Special Sessions of New York from the years 1910 to 1920 show that Bastardy proceedings in the old county of New York (boroughs of Manhattan and Bronx) were 310 in 1911, 300 in 1912, 346 in 1913, 343 in 1914, 403 in 1915, 379 in 1916, 1470 in 1917 (increase due to an accumulation of 1700 warrants for all counties issued but not executed since 1897—all were dismissed without prejudice in this year),⁶ 354 in 1918, 311 in 1919, 274 in 1920.

The comparative figures on venereal diseases in the civilian population since 1910 in New York City are so fragmentary as to be nearly useless. Competent medical observers state, however, their belief that there has probably been no per capita increase in the incidence of such diseases during that period.

Control of Prostitution in Residential Sections.—We now come to the third reason why the "scatteration" argument is false, viz., because it assumes that prostitution has never been and cannot be attacked or controlled with the same chance of success in residential sections as in districts.

⁵ See Chart, p. 25, Children's Bureau publication No. 66, U. S. Department of Labor, 1920.

⁶ See p. 9 of the court report for the year 1917.

It is perhaps sufficient to point out in answer to this argument that only a small proportion of prostitutes have ever been segregated in any city and in that sense prostitution has never been attacked or controlled in districts.

The small percentage of prostitutes in any city who have agreed to operate exclusively in districts have always done so on express condition that they have as many customers as they can take care of and I have already shown that they are entirely without control in this regard.

If by control is meant prevention of disorder, exclusion of young men, and protection of the public from disease, a perusal of any one of the twenty-six vice commission reports will dispel this illusion. I have already referred to the findings concerning the almost universal infectiousness of red-light district prostitutes. One of the most serious indictments against the district is the fact that it is always a place where men go when drunk or get drunk, where blatant music, loud and raucous laughter combine with filthy dancing and general carousing to make night hideous; that such districts are headquarters for criminals of all sorts; that robbery, doping, assaults, general disorder, and sometimes murders are inseparable elements of such districts impossible of police control.

It is also well known that police and health regulations regarding exclusion of minors and medical inspection of prostitutes are impractical of enforcement, are inefficient, and are, therefore, only honored in the breach.

It is apparent from this brief statement that no very high standard of attack and control of scattered prostitution would have to be reached by the police in order to equal or surpass that possible or practicable for districts.

It is fairly obvious that scattered or clandestine prostitutes, from the very nature of their situation, must and do operate more or less quietly and secretly. Far more than district prostitutes, they are outlaws and every woman's hand is against them. In proportion as the residents complain and the police are aggressive and sincere in law enforcement they become more and more inaccessible to the public until it is necessary as is generally the case in New York to-day for a man to secure an introduction and to be vouched for before he can make an arrangement with a prostitute.

It would seem, then, in the light of these facts that the "scatteration" argument is a ridiculous lie kept alive only by the prodigious efforts of thoroughly selfish and often disreputable persons who are

unwittingly aided by a few respectable citizens entirely ignorant of the facts and too timid to investigate them.

Practical Measures of Relief, Open to any Community.—Let us now consider a few of the practical measures that can be taken by a committee of citizens interested in maintaining a clean environment.

The first and most important step for any local committee to take is to make a thorough survey or investigation of the conditions themselves, the laws relating to them, and the administrative machinery that has been set up to enforce those laws. Some indication has been given of the standard clean environment which any city may reasonably expect to maintain with good laws and efficient law enforcement. One way of expressing this standard is that prostitutes are hard to find. An even better way is that men are ashamed or afraid to hunt them. If prostitutes are so difficult of access that the average man must of necessity spend considerable time, effort, and money to locate one, and if there is real danger of his arrest in her company, about as much has been done as can be done through law enforcement against prostitution. If, on the other hand, prostitutes are easily accessible in the streets, dance halls, cafés, parks, as well as in houses, apartments, or hotels, a start has hardly been made in law enforcement.

When the facts covering these conditions have been learned, the next step for such a committee would be to ask the mayor of the city to call together all the officials charged with handling any part of this problem. In addition to the mayor, these officials ordinarily include the chief of police, sheriff, city or district attorney, and judges. It is important that all of these officials be called together at one meeting, so that there may be no possibility of "passing the buck" from one to the other. At this meeting insistent inquiries should be made, if possible, by a member of the committee who is a lawyer, as to the reasons why bad conditions exist. One or all of these facts may appear at this meeting: That the laws are inadequate; that the police department is inefficient, undermanned, or not equipped with plain-clothes detectives to secure evidence of law violation; that the district attorney is uncoöperative or without sufficient personnel; that there is no proper coöperation between the city and county authorities; that the judge is inclined to minimize the importance to the public welfare of such cases, or habitually interprets the law in a way to make the gathering of convicting evidence a practical impossibility; that there is no adequate probation system; and lastly, that the state or city is lacking in institutions for the rehabilitation of sex offenders.

If it is brought out in this conference that the laws are inadequate to grapple with the conditions found, reference can be made to the model prostitution laws published by the American Social Hygiene Association, which are available on request. If it appears that the police department is lacking in knowledge, personnel, or equipment to attack prostitution in its modern forms, advice may be had from the American Social Hygiene Association in this regard as a result of its four years' coöperation with the New York City Police Department.⁷ If the administration of law by the judge appears to be inadequate, reference may be made to a series of studies of the Morals Courts in Chicago, Philadelphia, Boston, and New York City, which appeared in recent issues of the *Journal of Social Hygiene*.⁸ In these studies a clear exposition of the good and bad points of the administration of those Morals Courts is made. A summary of the four court studies is now available for distribution, with recommendations for a model procedure.

Morals Courts, or Their Equivalent.—While it is perhaps true that smaller cities will not find it practicable to establish all the machinery and equipment of the Morals Courts of any one of these large cities, the principles back of their administration any city can adopt. For instance, every city, if it cannot provide a separate court for prostitution cases, can at least provide a separate time of day during which such cases can be considered, can keep the court-room reasonably clear of pimps and curiosity seekers, and can assign one judge to sit in such cases so as to become a specialist in the difficult problems involved. The finger-print system has, of course, greater value in a large city than in a small one, where the judge or court attendant or police is more likely to remember a second offender than is the case in a large city. The principle involved, namely, that the court should know all about the criminal record of the defendant, is the important thing. The finger-print system is simply a means to this end. No judge handling prostitution cases should be without a social, physical, and psychological record of each offender before sentence, so that he may dispose of the case intelligently and with an eye not only to the interest of the public but to the rehabilitation of the individual.

After Treatment of Sex Offenders.—The committee should also

⁷ See, also, *Law Enforcement against Prostitution from the Point of View of the Public Official*, by Bascom Johnson. American Social Hygiene Association Publication No. 297.

⁸ Reprints can be secured at twenty-five cents a copy.

acquaint itself with all the information that is accessible showing the best kind of treatment that can be given sex offenders. This involves a study of probation and probationary systems; of farm colonies, industrial homes, and reformatories; and of their methods of administration and cost. In regard to probation, much information will be found in the four court studies hitherto mentioned.⁹ In regard to institutions, see the following articles published in *Social Hygiene*, on file in your library: The Part of the Reformatory Institution in the Elimination of Prostitution, by Martha P. Falconer, January, 1919; The Need for Industrial Homes for Women, by Allison T. French, January, 1919; and A Community Program for Protective Work with Girls, by Arthur W. Towne, January, 1920.

Unless vice conditions and the laws and law enforcement are unusually good, it will be necessary for the committee to keep alive enough of an organization to check up the activities and accomplishments of all of the officials above indicated for a period of two or three years. This check-up is just as valuable where the officials are earnestly and sincerely attempting to remedy these conditions as where the reverse is true. It is extremely probable that in every community the officials will need assistance of some kind, either in appropriations or in securing public understanding and support of new measures. The committee will find opportunities for real usefulness as a supporter of the administration, in addition to that of being its critic and stimulator. It is a truism in politics that the average public official hears only from indiscriminating critics or from those who wish to secure some illegal privilege. The good citizen, in whose interest the laws are passed, rarely takes the time or trouble to investigate the facts and, when they are favorable, to say, "Well done, good and faithful public servant!" Public servants very often deserve but very rarely receive the praise of their constituents.

Considerable thought ought also to be given by the committee to the establishment of protective social measures, the ounce of prevention which is better than the pound of law enforcement.¹⁰ The protective social measures consist in a group of official and unofficial activities designed to prevent the individual from becoming a law breaker. Among such measures are the provision of playgrounds for children and opportunities for young and old to use their leisure time wholesomely under trained leadership calculated to inculcate ideals

⁹ For further information, reference is made to the National Probation Association, 370 Seventh Avenue, New York City.

¹⁰ See Chapter XXI.

of fair play and social responsibility, which ideals are totally inconsistent with the misuse of the sex instinct.

Any measure that makes it easier for young people to marry early and rear families in comfort, with plenty of good food, fresh air, and sunshine, is a protective social measure. The program of the Metropolitan Life Insurance Company to build a series of comfortable homes in the country at reasonable rates is an illustration. Efforts to prevent the publication and sale of indecent books and literature, the exhibition of salacious plays or moving pictures, or "for-men-only" girl shows in traveling carnivals, and to provide adequate lighting and patrolling of public parks and beach resorts, and the supervision of dance halls, are all protective social measures. Trained leaders for playgrounds, social centers, Boy Scouts, Girl Scouts, Campfire Girls, and policewomen, and probation officers are the agents through whom this work is carried out. Their establishment, training, selection, and maintenance often require the education of the public and its officials; the securing of charter amendments, increased budgets, and bond issues; and constant vigilance and support by such a citizen committee. This illustrates the close connection between the legal and the protective measures.

The dividends from such measures, in good citizenship and sound community life, are incalculable. Their value to the social-hygiene program is apparent.

CHAPTER XX

MEDICAL MEASURES IN SOCIAL HYGIENE ¹

CONFERENCE SUGGESTIONS—TOPICS FOR STUDY AND DISCUSSION

1. Why does the average man and woman need to know the essential facts about the causes, communication, prevalence, effects, and prevention of the venereal diseases?
2. The agencies which must be depended on to lead the community in ridding itself of the venereal menace?
3. To what extent is a Board of Health, which is organized primarily for *preventing* disease, justified in engaging in *curative* medicine, i.e., providing for the diagnosis and treatment of venereal diseases?
4. The part which community agencies, other than the health forces, can take in forwarding the attack on the venereal diseases?
5. To what extent should the facts about the venereal diseases be used in the education of youth?
6. Suppose the health agencies succeed in freeing the world of the venereal infections, what effect will this have on the underlying sex-social problems?
7. In what ways can the health agencies best coöperate in the sex-social education of adults and the young?

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¹ This chapter is contributed by Alec N. Thomson, M.D., American Social Hygiene Association.

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Increased Interest in the Venereal Diseases as the Result of the War.—Up to the time of the World War, American health officers, with excellent records for combating and conquering yellow fever, typhoid fever, smallpox, and malaria, ignored the venereal diseases as something entirely outside of their field. The result of this attitude has been wrecked homes, childless marriages, blindness, insanity, and invalidism, which might as well have been avoided. The war with its program of venereal-disease prevention wrought a revolution in the work of social hygiene. Almost in the twinkling of an eye the whole country changed from the policy of silence regarding the venereal diseases to one of alertness and interest. For the first time, the opportunity came to physicians to make examinations of millions of men under fairly good conditions. Knowledge of the whole subject of venereal diseases—their causes, symptoms, pathology, carriers, treatment, prevalence, and social significance—increased greatly; and a more comprehensive basis was secured for the establishment of a practical plan for the combating of these diseases. Such a plan was devised. It is popularly called “The American Plan” for the control of the venereal diseases. It consists of four distinct phases: Educational, recreational, legal, and medical, each in itself not a new idea, but together constituting a new coöperation for the attainment of healthy, happy manhood, womanhood, and home life.

We are concerned in this chapter with only the medical measures. The diseases called venereal are syphilis, gonorrhea, chancroid, and gangrenous balanitis. The latter two are only incidents in the diagnosis of syphilis; and so gonorrhea and syphilis commonly constitute the venereal diseases.

History of Gonorrhea.—Gonorrhea is a disease of very ancient lineage. In writings as far back as 1350 B.C. there are found references to symptoms and treatment which seem, from the knowledge on the subject to-day, to apply to gonorrhea. The cause of this disease was unknown until 1879, when Dr. Neisser discovered the germ of gonorrhea (the *gonococcus*, a plant type). This discovery gave great impetus to the development of the methods of diagnosis and treatment of this disease, until at the present time it is possible not only to detect a case of gonorrhea, by examination and laboratory tests, but also to dismiss it as cured after persistent treatment.

Nature of Gonorrhea and Its Effect.—Gonorrhea is an inflammation of the genital passages, and is recognized chiefly by a discharge of pus or matter. The discharge contains millions of germs, and is the means by which the disease is spread from infected persons to others. It is spread most frequently through sexual intercourse with diseased persons. Gonorrhea, if not treated early and for a sufficient length of time, may continue indefinitely and possibly extend to other parts of the body. Among the complications and sequelae of gonorrhea are stricture and prostatitis in the male; peritonitis and salpingitis in the female; and arthritis, endocarditis, cystitis, and pyelitis in both male and female. The germ may also be conveyed by the hands and, if carried to the eyes, may infect them. Infection of the eyes may also occur in infants at the time of birth, and results in an inflammation which may lead to total blindness. Gonorrhea is a very grave disease in women, as a result of which they may never have children, may become invalids for life, or may have to undergo serious operations. Although the fact is not generally recognized, gonorrhea is a cause of death. Thus it may have consequences which seriously affect the future of the race.

Infectiousness and Cure of Gonorrhea.—Gonorrhea is usually curable. With proper care, the large majority of both men and women who acquire it can recover completely. From the standpoint of public health the problem of gonorrhea is aggravated by the length of time of infectiousness. *The individual is infectious as long as the germ is present*, that is, until he is completely cured.

Prevalence of Gonorrhea.—While the rate of gonorrhea among us to-day is much lower than the figure quoted when the first attempt was made to measure the prevalence of venereal diseases, the most conservative figures still place it sufficiently high to give it prominence among communicable diseases. The compilation of accurate vital statistics on the venereal diseases, which have always been considered a secret and shameful thing, is in its infancy. We have, consequently, in these statistics only a partial index to prevalence. It is generally agreed that gonorrhea is about four or five times as prevalent as syphilis. It is less prevalent in the female than in the male, and varies largely with the social status of women. Nearly all prostitutes become infected with it. Judging from reported cases alone, gonorrhea outranks a large majority of the communicable diseases that affect mankind.

The major problem in the cure of gonorrhea is to get the infected persons under treatment and to control them from spreading their infection.

History of Syphilis.—There is room for argument as to the antiquity and origin of syphilis. It is believed by many that syphilis was acquired by the sailors of Columbus in 1493 upon the Island of Haiti, and carried back to Spain. Whether or not it had existed in the Old World prior to that time, it is certain that from the time of this fresh importation it took on new life. During the Sixteenth and Seventeenth Centuries an epidemic of the disease swept over the continent of Europe, and was carried by armies and voyagers into all habitable parts of the earth. This sweeping disaster called out the ablest minds to the study of the problem; and in the succeeding years the discoveries made by Pasteur, Schaudinn, Hoffman, Metchnikoff, Roux, Bordet, Wassermann, Ehrlich, Hata, and others, changed the whole aspect of our knowledge of syphilis, virtually remaking the destiny of man.

Syphilis, like gonorrhea, is an infection caused by a specific and definite germ, *Treponema pallidum*, an animal type. It is passed from infected persons to others by direct contact, and especially by sexual intercourse. It is sometimes spread by kissing and by the use of infected articles. It is often transmitted to children before birth, and is then said to be congenital. Syphilis is usually recognized by a sore called a chancre or hard chancre, which occurs at the point where the germ enters the body. Sometimes a chancre is so small and so slightly inflamed that no heed is paid to it. The germ of syphilis gains entrance to the body usually through an abrasion or wound in the skin or in the moist, red mucous surfaces. This abrasion may be so small that it is visible only under the microscope so that, while the skin and mucous surfaces may seem whole, there is no evidence that the germ has not found an entrance. Unlike gonorrhea, syphilis affects both men and women in the same manner.

In syphilis arbitrary divisions are used to define the stages of the disease, based on time rather than on the course and peculiarities of the disease. The usual terms for these stages are primary, secondary, and tertiary. These divisions, while taking account of time, are also based upon the behavior of the germ and the reaction of the body to its invasion.

Primary Stage of Syphilis.—When the *Treponema* enters the body very little if any resistance is made to it by the body, and in this respect it differs from the reaction set up against invasion by the gonococcus. Several days or weeks may elapse before the patient has any cause to realize the danger he is in. This is the incubation period,

during which the disease is in its primary or localized stage. If scientific treatment is taken at this time, a cure can be accomplished.

Secondary Stage of Syphilis.—Unless treatment is started immediately, further symptoms are likely to develop within from six weeks to three months. These symptoms are of great variety. They may be very severe or they may be so slight as to pass unnoticed. The manifestations of syphilis are found in all parts of the body. It takes an experienced doctor to recognize them. If nothing is done to arrest the progress of the disease at this stage, the germs travel from the primary lesion by way of the lymphatics to the nearest set of glands, where they set up a reaction that shows itself as a local swelling. These germs are disseminated through the entire body, and owing to peculiarities in the germ, involve very serious and far-reaching consequences. This generalization of the infection usually occurs from the first to the fourth week after the chancre appears. The patient usually breaks out with some kind of skin eruption which, on account of the wide distribution of the germs, tends to be general over the body. In appearance the secondary eruptions are comparable to many other eruptions in skin diseases. It is sometimes hard for the expert to recognize the secondary eruptions of syphilis, and it is apparent that no layman has a right to take upon himself the responsibility of deciding the matter. Secondary syphilis shows a marked tendency to involve, in both men and women, the throat, mouth, and the moist surfaces in and about the genital tract, where the germs find ideal conditions for growth. In these locations, where there are much friction and motion, germs are liberated in great numbers and the syphilitic patient thus becomes a menace to those who come into intimate contact with the body or the moist secretions.

Late Syphilis or Tertiary Stage.—Syphilis is especially dangerous to the patient and is an economic liability to the community because in its later stages it frequently is the cause of very serious diseases of the vital organs such as the brain and nerves, resulting in insanity and paralysis; the eye, causing blindness; the heart; the blood vessels; the liver; the bones, etc. In this stage it may also produce large eaten-out sores, which are followed by ugly scars and deformities. The most serious complications are those of the nervous system. These results can be avoided if the right treatment is started during the early stages of the disease and is continued long enough. These disabling manifestations may appear in some neglected cases before the early stages of the disease have passed. As a rule, however, they are

preceded by a period of latency which may last from a few weeks or months to sixty years or more.

Treatment and Determination of Cure of Syphilis.—The disease is generally curable, especially if treatment is begun in the early stages. Therefore, it is important that treatment be started promptly and be continued for a sufficiently long period to affect a cure.

The modern and most successful treatment of syphilis includes the use of arsphenamin ("606") given into the veins, and of mercury by injections or rubbings. This combined treatment must be repeated a certain number of times over a prolonged period. The adequate treatment of syphilis is not a matter of days or weeks, but of months and years.

Soon after treatment is begun, and often even without treatment, all signs and symptoms may disappear, and the patient may think himself cured. This is a dangerous and mistaken idea. The disease is still present in the system even though not showing any outward signs, and it may appear again in some dangerous form even after many years of apparent good health. For this reason the patient must continue under the care of a doctor for a long time and must not stop treatment until the doctor so instructs. Even the doctor cannot tell when treatment should stop except by means of full physical examinations and suitable laboratory tests. Such tests must be used to determine the progress of the treatment and to learn when the disease is cured. A negative blood test, in itself, is not a sign that the disease is cured.

Prevalence of Syphilis.—It has been estimated that approximately 10 per cent of the entire population at some time in their lives acquire a syphilitic infection. Because of the probable long duration of each infection,² many syphilographers believe that at least 10 per cent of the population have syphilis at the present time.

Mortality Due to Syphilis.—Syphilis is a disease which kills, though rarely immediately. Two of the late manifestations of syphilis, locomotor ataxia and general paralysis of the insane, which cause many deaths, are as a rule correctly reported by physicians. Because of the stigma associated with contracting the disease, syphilis is rarely reported as a primary cause. In the registration area of the United States in 1919 there was a total of 13,861 deaths reported from syphilis, locomotor ataxia, and general paralysis of the insane, combined. The rate per 100,000 population for this group was 16.3. Although syphilis

² Dublin and Clark, A Program for the Statistics of the Venereal Diseases.

was greatly under-reported, more deaths were attributed to this group of syphilitic conditions than to any other communicable diseases except tuberculosis, influenza, and the pneumonias. The group ranked twelfth among the leading causes of death in 1919.³

Carefully controlled studies have indicated that syphilis is the most important cause of fetal deaths. If either or both of the parents have syphilis, more fetal deaths occur in their families than in the general population. Thirty per cent of all living births in a syphilitic family die in infancy, as compared with a normal rate of 15 per cent, in the same social class. In a study of 555 syphilitic families one-fifth of all children born alive of syphilitic families were dead at the time the families were examined.⁴ The waste in infant and child life in a large group of syphilitic families is over 60 per cent as compared with less than 25 per cent in a similar group of non-syphilitic families in the same social class.⁵

Medical Measures.—The medical measures for bringing these two diseases under control consist in awakening all of the health forces to a realization of the problem, and in stimulating them to organized conscious effort toward its solution. The existing health forces that have a definite part in the program are the health department, the physician, the clinic, the health center, the dentist, the druggist, the nurse, and the social worker.

Health Department.—The health department is organized to protect the public health and its problem is primarily that of prevention. However, in the control of the spread of some diseases the task of prevention links up so closely with that of treatment that the two are inseparable. Clinics for the treatment of venereal diseases are established to the end that the non-infected public may be protected. The venereal-disease clinic is but an instrument which enables the department of health to exercise such control over the carriers of venereal diseases. This is accomplished through the clinic by discovering and rendering non-infectious those who are carriers. In other words, the curative medicine practiced in the clinic is but a means to the end, the end being the control of the spread of venereal diseases. In this manner curative medicine is made the handmaid of prevention.

The health department is the nucleus of the health activities of the community, and should be a stimulating force. It is the medium

³ Jeans, A Review of the Literature of Syphilis in Infancy and Childhood.

⁴ Solomon, Harry C., and Maida, H., the Effects of Syphilis on the Family of Syphilitics Seen in the Late Stages.

⁵ Jeans, A Study of Hereditary Transmission of Syphilis.

for bringing health to the people. Consequently, it is the duty of the health department to supervise, coördinate, and further the activities of all of the other health agents. This it cannot do without the whole-hearted support of the citizens of the community, and this support cannot be gained without intelligent community education.

Physicians.—The task of curing venereal diseases is, of course, one that must be performed by the medical profession of the community. The physicians who treat these diseases should be specially trained and equipped for this purpose. It is important that full and uniform advice be given to all patients. All progressive boards of health furnish printed matter for this purpose. The doctor has a responsibility for not only urging but also requiring that a patient continue treatment until actually cured, and avoid all acts that will expose others to infection before he is cured. In cases of syphilis, in particular, requiring usually several years for a complete cure, patients too often discontinue treatment after the symptoms disappear, sometimes to infect others later, often to fall victims themselves to general paralysis or insanity. The medical profession must feel that it has public opinion behind it in demanding that patients follow orders, and has a right to expect the full coöperation of the health department.

Scientific knowledge warrants the assumption that the prompt cleansing of exposed parts of the body and the application of effective antiseptics will prevent the development of gonorrhea and syphilis. The application of these preventive measures (medical prophylaxis) by the exposed person, without supervision and guidance, is difficult and may foster rather than reduce the spread of venereal diseases. If medical prophylaxis has a place in the community program for combating the venereal diseases, it is to be carried out under the guidance of a physician, either in private practice or in the clinic, with adequate supervision of the treatment recommended and observation of the individual until all danger of infection is past.

Much has been accomplished in warring against unscrupulous doctors who profiteer, regardless of results, through the fear and ignorance of their patients. It is important to investigate doctors of this class and to prevent them, as far as possible, from doing irremediable harm.

If local newspapers carry the advertisements of these doctors, worded so as to evade the law, strenuous efforts should be made to educate the newspapers. Many hundreds of newspapers have refused such advertising at the request of the vigilance committee of the Associated Advertising Clubs. An advertisement inserted in the same

column, warning the public against the quacks, is an effective and always an available method of attack.

Clinics and Health Centers.—Some cases of gonorrhea and syphilis will, of course, have to be referred to a source of free treatment. Prompt and scientific treatment must, therefore, be available for everyone. The day and evening public clinic or dispensary that furnishes free, part-pay, or pay treatment, is a very effective agent in venereal-disease control. The public clinic that is founded upon the principles of greatest service to the patient can make deep inroads into the prevalence of venereal diseases in a community. The ideal clinic takes into consideration every factor that might influence the ability to secure the patient's attendance at the clinic until cured. Such, for instance, is the advantage of having the venereal-disease clinic as part of a general dispensary. By virtue of its attachment to a general dispensary, the clinic affords better treatment, greater privacy, and factors of comfort and human consideration.

The follow-up system which is used in all well-conducted clinics to return to treatment those patients who have voluntarily discharged themselves, and to seek out those who have been exposed or are liable to infection is an important part of the activities of a venereal-disease clinic. In many clinics in which follow-up by social work is not provided for, the mails have been used successfully and it meets with the major requirements of some health departments. Some clinics use the police in following up their delinquent patients, but this method is not to be encouraged. The value of the social worker in this field is discussed below.

Hospitals.—At present many doctors and hospitals turn away cases of gonorrhea and syphilis. They should either be prepared to take care of these cases or direct every sufferer to a source of treatment. This particular evil will lessen with the growth of consciousness in the responsibility for venereal-disease control. The passing, in 1921, of a resolution in this regard by the directors of the American Hospital Association is significant. The resolution urges that all hospital authorities give consideration to the subject of venereal disease, to the end that all general hospitals shall admit venereal-disease patients as other patients, and enter these diagnoses, whether primary or complicating, on histories, as other diagnoses, and also develop sufficient dispensary service to provide care for the ambulatory cases and the ambulatory stages of the cases in the hospital.

Dentists and Druggists.—The dentist should be able to recognize syphilitic lesions of the mouth. He should not hesitate to refer

all cases to the medical profession for treatment. Druggists must not sell patent medicines or proprietary remedies for self-medication of venereal diseases. If there is no law prohibiting the dispensing of remedies for venereal diseases except upon the prescription of a physician, the good citizenship of the druggist should be appealed to. Many deep and almost incurable complications of gonorrhea may be traced back to the use of some nostrum purchased at a drug store. Even more disastrous are the results of self-medication by victims of syphilis who may be persuaded to buy the various "tonics" and "specifics" for "blood poisons." The pharmacy is one of the strategic points in any campaign for eliminating the venereal diseases, and the coöperation of the druggist is important. His part is to sell no remedies for self-medication; to report all cases or probable cases of infection to the health authorities; to direct inquirers to reputable physicians or clinics; and to give information to those who apply for remedies or advice.

Nurses and Social Workers.—The nurse should be able to recognize cases of communicable diseases that are a menace to public health. She should not attempt a diagnosis but should present her suspicions to the physician. If she has this necessary amount of special training and information regarding syphilis and gonorrhea she will be able to protect herself in handling cases, and apply her technical training to the greatest advantage of the community through the health department, dispensary, hospital, and patient.

The social worker needs no more knowledge of the symptoms of venereal diseases than the ordinary well-informed, interested layman. She should not attempt to make a diagnosis, but she must, more than any other worker in the field with the exception of the physician, have a broad understanding of the methods of contraction and spread of venereal diseases, of the economic loss due to venereal diseases, of their bearing upon domestic relations, and of the necessity for long continued care and treatment. Above everything else, however, she must understand the necessity for provision of facilities, supplementary to adequate scientific treatment facilities, for the well-being of the patient.

The venereal-disease patient has long been looked down upon, has been mistreated, not so much in the treatment of his disease as in the attitude taken toward him. This attitude must be changed. The deep-rooted ignorance, indifference, bigotry, and prudery which have hitherto balked all attempts to deal with venereal diseases calmly and intelligently, as other equally dangerous diseases are dealt with, must

be overcome before progress can be hoped for. Success in bringing any infectious disease under control is due not only to the cure of the infected individuals but also to the isolation of the carriers of infection, the elimination of the foci of dissemination, the wiping out of the breeding places. These are tasks that, for the most part, are not for any one group alone. They are a matter for community organization, involving enlightened activity on the part of every citizen.

Possible Steps in a Community Bent on Improving Conditions.

—It is necessary, in the carrying out of a program against venereal diseases, to form a working committee composed of men and women genuinely interested in the subject and potentially fitted for the work. If possible, a prominent business or professional man of high standing, who is keenly interested in community health problems, should be chosen to head and direct the activities of those working with him. It is well to have two or three members of the medical profession serve on this committee as expert members. Business or professional men and women who, through training or inclination, seem most interested in this phase of the program, should make up the remaining personnel. Often it will be found advantageous to appoint to this committee persons who have served or are serving on the health board and the directorate of a local hospital or dispensary. Such members are more or less familiar with some of the technical problems involved in the investigation of the actual facilities for taking care of the venereal-disease situation in the community.

The medical measures of the task of controlling venereal diseases, which the committee must put into effect, may be summarized as follows:

1. Venereal diseases must be reported to the public-health authorities. In addition to formulating and enforcing rules that should prevent infected persons from endangering the health of others, the health department must keep in touch with those who are enforcing the criminal code (as distinct from the sanitary code) and see that prostitutes and their patrons are not allowed to disseminate their diseases.

2. Physicians must be stimulated to coöperate in establishing adequate clinical and laboratory facilities, both public and private, for the diagnosis and treatment of gonorrhea and syphilis. Conversely, it is necessary to discourage self-diagnosis and drug-store prescribing "over the counter," and to suppress quack advertising, quacks, and nostrums.

3. Every effort must be made through education, through social

service workers, and other means to get patients to continue under treatment until they not only appear to be cured, but are shown by laboratory tests to be cured.

4. Information must be available to the infected person as to where treatment may be obtained, how essential treatment is, and what precautions he must take to protect himself and others. Information must be available to the uninfected public concerning the nature of gonorrhea and syphilis, their transmission, and their dangers. This can be done by means of placards, posters, pamphlets, films, lectures, exhibits, and any other medium for reaching the public. The work of conveying this information to the public should be so organized as to foster sustained interest in the health of the community, and stimulate continuous effort in making the venereal-disease program effective.

First and last, it must be remembered that the medical profession has all the knowledge necessary for proceeding toward the elimination of the venereal diseases, but that its success in doing so depends upon the coöperation of the public and of public officials. This rests not alone on the community's desire to rid itself of the venereal diseases, but also upon an open-mindedness that is willing to face the whole problem and take all of the necessary steps toward its solution.

CHAPTER XXI

PROTECTIVE MEASURES ¹

CONFERENCE SUGGESTIONS—TOPICS FOR DISCUSSION

1. The necessity of social protection of those who are not fitted to meet adequately the problems of sex. Show the different types of protection demanded by the immature, the imbecile, the slightly subnormal or unbalanced, the incorrigible.

2. Our laws, law-enforcement and practices, and institutional measures generally lag behind our most enlightened social sense and purpose. The necessity, therefore, of voluntary agencies and measures to supplement and inspire institutional efforts.

3. Reasons for the greater emphasis upon the protection of girls and women.

4. Types of advance needed in the social protection to be given to boys and young men.

5. Agencies most suitable to foster social protective measures in a community, in connection: (1) With the legal phases of social hygiene; (2) with medical measures; (3) with recreations and amusements; (4) with our educational system.

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Introductory.—In the broadest sense, all that has been stressed of education, of disease prevention, of laws and law enforcement, and of recreation, leads toward "social protection." For example, we

¹ This chapter is contributed by Mrs. Martha P. Falconer, American Social Hygiene Association.

can well claim that the laws against prostitution, even in their most repressive and punitive form, are really aimed at the protection of the more normal members of society, whatever might be their effects upon the prostitute. Similarly, the educator would regard as one of the real objects of education the protection both of society and the young people themselves from the disasters of sexual vices.

Definition of Social Protective Measures.—However, as the term is now used by social workers, it is narrower and more specific than this. It is rather the *particular care* which society at its best may extend personally and collectively for the safety of those who need it specially, who for one reason or another are not equal, in our competitive system, to the task of finding safety and success with those forms of protection and education which are sufficient for more fortunate individuals. This includes not merely those who are congenitally inadequate socially, but as truly those normal individuals who get into social situations to which they are unequal, because of youth or inexperience or of unusual temptation.

Relation of Social Protection to Other Social-Hygiene Measures.—It is not necessary, however, to make an artificially sharp line of distinction between the measures of social protection and the other well-defined efforts to improve sex behavior, family life, and social security. Perhaps the social protective measures are more closely and acutely related to the processes of law enforcement and government than with any other. These are expressed in the courts, the police, and other officers and institutions for the execution of the laws and their penalties. Social protection undertakes to adjust these legal processes for the highest good of individuals and of society. The social protective purposes and methods favor social prevention rather than legal correction; and social correction rather than punishment or even forceful repression. For example, they seek to anticipate the situations in such a way as to make court and punitive action unnecessary; to see that legal processes, in their effort to protect society, shall not injure the unfortunate even more than his own choices have done; and then, to follow the work of the court with the kind of care that will make for recovery of the individual, rather than fix him or her in a career of offending.

In the present state of social need, opinion, and practice, these measures have rather more to do with the problems and safety of girls and women than with those of males. Specifically these measures call for specially equipped policewomen prepared to use and coöperate with all the social agencies of the community, to do detective work

on cases of women and children; to provide information and help for women and girls who may need them; to inspect and supervise playgrounds, dance halls, motion-picture theaters, and other amusement places where women and children collect; to scout and patrol railroad stations and public parks; to examine into the conditions in which children and women work; and to be attached to the police courts where women and children may appear. Social protection also demands suitable detention houses for women and children awaiting court action; special courts, with socially minded officers for trying all cases of women and juveniles; an intelligently devised system of probation for both young and adults; a special clinic for women and children for venereal diseases and genital operations; reformatories of the most educative sort for such as can profit by them; and permanent but humane segregation and confinement for those who cannot be re-socialized or safely put on probation.

In seeking to prevent social immorality and prostitution, social protective measures seek definitely to limit the use of alcoholics; to improve moving pictures; to better the tone of dance halls and other places of amusement; to make difficult the use of hotels, rooming houses, and of taxis for immoral purposes; to provide guidance and advice for the young women who go to cities as strangers; to establish advice and guidance for boys and young men; and to supply many other such necessary precautionary services.

In a sense all these measures represent an effort to make the operations of the machinery of social government less harsh, more sympathetic and personal and constructive, by supplementing these at their most ineffective points with intelligent social service and supervision.

In connection with our education, social protective measures call, in a very similar spirit, for more intelligent and thorough mental tests of children from the very beginning, leading to their better classification and to wiser adjustment of the means of education; for better spirit and methods in diminishing truancy; for more perfect liaison between the homes and schools in the way of visiting nurses and teachers; for more perfect relations between the schools and the agencies of child employment; for better vocational guidance, and for the elimination of child labor altogether below suitable age.

The social protective service is thus seen to be very largely to gather up and to bind the imperfect edges of *all* the more specific fields of social hygiene, to coördinate these in effective work, and to infuse into all a more humane spirit. That is to say, if our agencies of law and order, our educational institutions, our recreational agencies, and our

health agencies all functioned in a complete way in giving the social protection they should give they would leave little for *special* protective social agencies.

The Nature, Grounds, and Extent of the Need of Social Protective Work.—The facts which make this work necessary are suggested in the preceding section, but a more exact analysis of the grounds for the work may help the student to see how wide the need is. Some of the factors are: (1) Society, except for the home, is at present organized on a highly competitive and selfishly materialistic basis; (2) individuals are congenitally and by opportunity very unequal in their ability to adjust themselves to this struggle; (3) laws presuppose an equality which does not exist, and are inelastic and incapable of being made to bear upon individuals in such a way as to respect these actual inequalities; (4) many organized instrumentalities have always existed to exploit and make gain out of the human weaknesses and cruder desires for amusements, excitement, and indulgence—such as gambling, drink, sex gratification, etc.; and (5) our whole industrial system is built upon the idea of allowing the economically strong to take advantage of the inequalities and of the necessities of weaker individuals and classes. In this welter of economic and social difficulties it is not surprising that urgent need arises for alert and elastic human protection and aid for those who cannot possibly meet the conditions of the struggle. Considering the powerful and universal nature of the sex impulses, it is still less surprising that sex should be one of the points of critical danger for any who are unfavorably endowed.

Another important factor in giving young people a poor start in their efforts to make social adjustments is the unsatisfactory character of the homes from which they come. Jealousy, a domineering spirit, antagonism expressed or tacit, or hypocrisy on the part of parents, cannot fail to injure the children. Similarly, homes broken by separation and divorce or by long absences of either parent are incomplete and do not allow a normal upbringing of children.

Social Protective Measures for Normal People.—We may consider social protective measures most helpfully in two aspects: (1) Measures in aid of those reasonably normal people who, because of inexperience or of social disadvantage, are in danger of falling into an unsocial and disintegrating life; and (2) measures in aid of those who are socially inadequate from hereditary or congenital causes.

Special measures of sex-social protection are needed for all children because of inexperience. Society at large is very sophisticated about

the grosser aspects of sex. Children are exposed, prematurely and unprepared, to this vulgar, and usually sinister, sophistication. They not only need early and wholesome prophylactic character education, but equally they must have positive protection by society from vicious companions, obscene pictures and literature, lewd films and shows, incitements to perverse sex practices, and seduction.

Similarly, definite measures of protection are needed by young men and women who go from the country to the city, from smaller to larger cities, or from home to college. Removal from the home influences, the new standards, the strangeness, the loneliness, the multiplied temptations toward indulgence—all conspire to make help necessary. Much the same need exists for immigrants from other countries and for their children.

The economic and social disadvantages under which many young women work, surround them with continual danger. Work in restaurants, in domestic service, in secretarial positions under unscrupulous men, furnish examples. In such places the normal lure of sex is reinforced by seeming opportunity for material or social betterment.

In recent years, furthermore, there has been on the part of young people an increased questioning of the social and moral standards of society, an increased assertion of freedom of individual action, a resentment of any exercise of authority by parents or teachers. Accompanying these changes in mental attitudes have come more unrestrained social practices, extremes in dress, suggestive and inciting dancing, unchaperoned parties and motor riding, illicit sex indulgence, and unmarried motherhood on the part of girls even of high-school age. If the human family is to be preserved, these conditions call for a persuasive social guidance and care more complete than have ever been organized about our children.

The Care of Socially Inadequate Types.—Those who are in state and federal institutions because they are wholly incapable of taking care of themselves total about one per cent of the population. It is estimated that there are at large an equal number who should be in these institutions. These include the imbecile, insane, incorrigible, criminal, etc. Probably something like five to ten per cent of the population are enough subnormal or unbalanced intellectually, emotionally, or otherwise, to make them unequal to even a fair adjustment to the conditions of life, economic and social. In other words, a very large percentage of human beings cannot in justice be held wholly responsible for their behavior. These are not merely in continual danger themselves; they constitute a physical and moral menace to

present society, and through the power of perpetuating these qualities in their offspring, make the menace permanent for the race.

Social protective measures in the past have been particularly directed toward helping these subnormal young people; but even so, not all our states have met fairly even the problem of feeble-mindedness.

The Feeble-minded, Their Needs and Dangers.—Feeble-mindedness grades all the way from the completely imbecile, who should be segregated and cared for in institutions, to the high-grade morons, who present the greatest difficulties and dangers to society. As is well known, a rather large proportion of the recruits to all forms of prostitution come from the girls who are slightly or considerably under-grade mentally. This class furnishes a large proportion also of unmarried mothers. They are scarcely feeble-minded enough to be sent to institutions under present standards, particularly since we have not institutions enough to take care of the imbecile and the low-grade morons. They are bright enough to be open to all forms of excitement and of opportunities for a "good time"; but they have not the knowledge, the mental or moral balance, or the power of discrimination which will enable them to choose their good times with even as much wisdom as is possible to average children. They have the desires of an adult with the controls of a child.

In many states no provision is made for the care of the feeble-minded. In most states the care is inadequate. In recent years studies have been made showing the large numbers who could not keep up with school work because of low mentality, or who had never been in school and who needed permanent custodial care. Many of these who should have been segregated early in life, are found in state reformatories, in maternity homes, and in county almshouses, bearing illegitimate children for the taxpayers to support and lowering the racial standards.

The importance of having the state provide proper care for the mentally defective, before they become sex offenders, is now being recognized; and to encourage this is one of the hopeful and important steps in the program of social protective measures.

The Economically Inadequate.—It has been a popular assumption that people in America will find the economic and social station which their personal qualities entitle them to have. This is highly fallacious. A large proportion of human beings are the creatures of the conditions into which they are born. The mere fact that an occasional person, by supreme effort and by the joint sacrifices of all

concerned, does break out of such conditions cannot be read to mean that it would be generally possible. Place of birth, family influences, sickness, social and economic handicaps, absence of stimulating incentives, and of hope, combine to make the lot of a large part of mankind drab and subnormal. Probably more than two-thirds of the people, even in America, never know freedom from anxiety about their job, about the necessities of life, about how they can meet unemployment, sickness, and old age. Children, however competent, reared in this atmosphere of perpetual anxiety and nervous tension, cannot meet the sex-social problems and temptations with the personal equipment of confidence and poise of those who have had a more fortunate social training. In a different way the children of the small per cent of people in the unnecessarily rich and leisure class are open to peculiar and perhaps equal temptation to unsocial sex attitudes and behavior. Special social protective efforts are clearly indicated for all such intellectually and emotionally malnourished young people whether among the poor or the rich.

Palliative versus Fundamental Social-protective Measures.—

It is easily seen that most of the measures thus far discussed are merely superficial and palliative efforts to ease off the ill effects of bungling social processes in our present civilization. They undertake and promise little that will deal with causes. They are as inadequate in this field as the treatment of venereal disease is in making home life happy and successful. When we come to the place where we are willing to pay the price for social progress we shall examine and modify the essentials of our economic, social, and educational structure in such a way as to encourage rather than discourage friendly, social, and serviceable attitudes throughout society, and thus remove the external causes of delinquency.

Socialized Economic Life.—We shall, under these conditions, make it impossible for one human being to get material goods by exploiting the time, the energy, the weaknesses, the longing for amusement and entertainment, or the desire for any other of those normal satisfactions that make life rich and improving. We shall turn all our ingenuity and progress to making it possible for every person, who is willing to do his best work, to work under humane conditions, with full human incentives and hopes, and with enough leisure to follow these higher beckonings. This will mean a profound reorganization of our economic and industrial life so as to center the motives of effort upon human service and not upon private profits.

Socialized Education.—The best and most universal develop-

ment of our social life involves a much more intelligent and appropriate education than we now have. It does not at all imply *equal* education and opportunity for all, in order that each may have an *equal chance to fight* all others in the struggle for existence and luxury. It means that *each shall have the best possible opportunity and the strongest social incentives to prepare himself to fill that place in life which his talents fit him to take*. Genius and mediocrity should not have the same or even equal preparation; but each should have the fullest possible preparation and opportunity for his best both in effort and in happiness. Most of all, each should have the education of spirit which substitutes brotherly and social service for competitive selfishness.

Socialized Classification and Guidance.—Such social protection and adjustment as are suggested in the preceding paragraphs cannot come about by random cross-currents either of selfishness or good will. They involve the putting of social and economic processes on a scientific basis. They involve equally scientific testing in adequate mental clinics of individual capacities, tendencies, and aptitudes on the part of all children early in the school life; a scientific adjustment, in the case of each child, of the educational and social program to these capacities; and a scientific vocational guidance of the individual into the forms of work in which he can operate most usefully and most happily.

In the case of those who are so deficient mentally as permanently to need special social protection and guidance, these social protective measures involve assigning them to institutions in which they shall live as rich a personal life as we can supply them; and work at those things which they can do with most success. At the same time we shall deny them the privilege either of reproducing their kind or of becoming centers of venereal or of moral contagion.

Education of Adults.—The perfecting of such social protective measures, both palliative and basic, whether for normal or mentally deficient young people, is a matter of education, long-time education. In the community program of social-hygiene education it must become a conspicuous part of the emphasis in adult audiences. It is peculiarly appealing to all organized bodies of women who are interested in their new political privileges, to social reformers and agencies of social service, to moral and religious agencies, to educators and to enlightened lawyers and governing bodies.

Summary: and the Start of Community Action.—Social protective measures in relation to social hygiene “concern themselves principally with the prevention of sex delinquency in young people during

that active and difficult period from adolescence to marriage." To provide suitable social protective measures is the responsibility of the whole community. Their inauguration is best achieved by the adoption of a community program in which all the civic, religious, reform and educational agencies of the community have become interested. The following is offered as embodying some of the most important steps to be taken in a community program:

1. A community survey covering educational, legal, social, recreational, and economic conditions, special stress being laid upon the importance of thoroughly understanding how all of these factors operate in influencing sex life.

2. A study of what steps other communities have taken in the way of laws, court officers and processes, educational methods, physical and mental examinations, clinics, vocational education and guidance, supervised and enriched recreation and amusements, and improvement of working conditions.

3. A presentation of the results of these surveys either to privately invited groups of leaders in the community or directly to the public, or to both, to the end of securing more effective moral protection of youth; better educational facilities; more constructive use of social resources for individual betterment; more intelligent use of the machinery of government; improved home life; and better provision for right use of leisure time.

4. Organization of local committees consisting of representative leaders charged with the task of discovering and of informing the public as to the necessary steps in improving permanently those conditions which have contributed to sex delinquency in the local community and in developing positive aids to safe living.

5. Further assimilation and preparation of the public-school teacher as a social servant, and the employment of visiting nurses and teachers; provision for school lunches and for medical, mental, dental, and other clinics in connection with school; and bringing about a close coöperation of home, school, and community in the prevention of juvenile delinquency.

6. The employment of policewomen to patrol, inspect, coöperate with and supervise all places and kinds of recreation and amusement. This should be done in fullest coöperation with the clubs of men and women, and with the Boy and Girl Scouts and all other clubs and associations of boys and girls which supply them with recreation and social relaxation, as well as with the established agencies of law and government.

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THE HIGH SCHOOL BOY AND HIS PROBLEMS. Thomas A. Clark. New York, Macmillan, 1920. 114 p.

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This is a manual for the comprehensive study of social hygiene, especially in its educational aspects. It brings together in a sane philosophy and practical technic the more valuable of the modern contributions of science to a study of the problems of sex. Of especial worth to educators, ministers, and other leaders in training the young, including community study groups.

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